Race Relations - 1935

Improvement of.

Alabama.

EDUCATION OF NEGROES URGED

Birmingham, Ala.

State Interracial Alliance Head Would Improve Race By Teaching

1/18/35

"The uneducated Negro is a dangerous Negro," Dr Henry M. Edmonds, pastor of the Independent Presbyterian Church, told Presbyterian ministers at their weekly meeting today at the First Presbyterian Church. His topic was "Education and the Negro Problem."

"Education of the Negro is the only hope of racial stability in the state," he said, "or of developing the Negro into a useful element of society."

"The uneducated Negro spreads disease, is the focus of crime and is easy prey to the Communist agitator," Dr. Edmonds said. "Only the uneducated Negro is moved by Communist propaganda.

"White people will always pay most of the taxes unless they give the Negro his chance to climb through education."

Recounting the history of Negro education since 1865, he said that educational plans for Negroes then were thwarted by "missionaries from the North" in reconstruction days.

"They spread the idea that the educated Negro was the dangerous Negro, and that idea prevails today," Dr. Edmonds said. "There was a historical basis for this but that basis does not exist today. We must remove their prejudice and educate the Negro if we are going to be fair to him and to future society"

Dr. Edmonds is president of the Alabama Interracial Alliance.

Birmingham, Ala., Age-Herald
January 22, 1935

FAIR TREATMENT OF NEGRO URGED

Dr. Edmonds Discusses Problem Before Pastors' Union

Dr. Henry M. Edmonds continued his discussion of the Negro problem at the meeting of the Presbyterian Pastors Union Monday at the First Presbyterian Church, making a plea for fair treatment of the Negro in the South.

Dr. Edmonds stressed responsibilities of the white man in his relations toward the Negro, asserting his belief that every effort should be made to make a good citizen of him.

Dr. Edmonds said no one wanted social equality and that the Negro himself favored segregation, where he could have good conditions.

Instances were cited in which the Negro had not been given fair treatment. Dr. Edmonds said that as a whole the Negro is receiving just treatment, but that there is much to be done.

Birmingham, Ala., News
February 12, 1935

BAND PRAISED BY DR. EDMONDS

Praise for the action of the Birmingham Civic Symphony Orchestra Association in setting aside seats for Negroes at each concert was voiced Tuesday by Dr. Henry M. Edmonds, chairman of the Alabama Interracial Commission.

Negroes have so few opportunities to enjoy cultural advantages and to improve themselves," Dr. Edmonds said. "I am delighted to see that the management of our Civic Symphony Orchestra has made provision for their attendance at its concerts. Eight hundred seats have been allotted to them at a nominal fee. The number availing themselves is still not high, but is rapidly growing. Negroes contribute so much to music by their overflowing talent that we ought to do what we can to repay the debt we owe them in this field.

"I noted with a great deal of pleasure that the Civic Orchestra is going to present at its last concert William L. Dawson's "Negro Folk Symphony," a true product of Negro art recently rendered in Philadelphia with such distinguished success. It is fitting and proper that this work should have an early hearing in the composer's native state, and we should all be grateful to Mr. Whittington for his prompt action in securing the manuscript."

IN APPRECIATION OF THE NEGRO

Editor The Advertiser:

I was much impressed with your editorial in Sunday morning's paper. Your experience with the Negro race, as set forth in your editorial, has been mine for a number of years.

I see no reason to change my opinion as written in 1927 in an article, a clipping of which is enclosed, and I hope you will publish.

Some years ago intelligent Negroes were placed on juries in Mobile County and there is no reason why the custom should have been discontinued. D. J. SPOTTSWOOD, M. D.
Mobile, Ala.

(Inclosure)

"A KIND WORD FOR OUR COLORED CITIZENS

"Much has been said concerning the antagonism between the white and colored races in the South, by dishonest gossips who would have credulous ones believe the Negro aspires to social equality with the whites. During all of my long experience with the race I have never seen the least evidence of this unfounded and unjust accusation, which must have undoubtedly originated in the brains of enemies and trouble makers of both races. The Negroes, themselves, do not want it.

"They desire to live at peace with the white man. They want fair wages for their labor, justice in our courts and protection to their life and property. Every decent white citizen is bound to admit that these claims are just and reasonable. The negro is perfectly willing to live under the laws made by the white man's government and the white man should see that the Negro has the same protection guaranteed by these laws as given a white citizen. Lynching is just as brutal, uncivilized, and unnecessary, as was religious persecution of the middle ages, and a community which tolerates it is no better than a community of unreasoning savages. National, State, county and municipal officers who fail to grant protection to our colored citizens are neglecting their duty, violating their oath of office and should be impeached.

"I have a large medical practice among the Negroes. I find them universally respectful, good natured, grateful, and responsive to kindness and a large majority among them pay their debts when earning money. I have on many occasions espoused their cause when they have been unjustly treated, and every man who has the least drop of the milk of human kindness in his veins will do likewise."

Race Relations-1935

Improvement of...

Alabama.

THE I. L. D., DR. MOTON, AND THE ADVERTISER

The International Labor Defense, a Communist organization, has reason to dislike The Advertiser, but it does owe this newspaper a vote of thanks wh n it seems reluctant to grant.

The Advertiser has opposed enactment of an anti-sedition bill by the Legislature of Alabama under which such organizations as the ILD would have their wings clipped.

The Advertiser is against the revolutionary ILD because The Advertiser is opposed to Communism. In the last three years The Advertiser has repeatedly denounced the ILD for its sins against intelligence, patriotism, justice and common decency.

It has been an instrument for promoting race hatred and distrust in Alabama. It has exercised its wits to create bitterness between whites and blacks, whereas The Advertiser hates those who would create bitterness between whites and blacks, desiring only to see the two races live in peace and good will.

It is not surprising, therefore, that the ILD should nominate itself as the chief enemy of The Advertiser in Montgomery, abuse it recklessly and do all in its feeble power to alienate the more gullible element of the Negro population from The Advertiser, the consistent friend of the Negro race for generations.

Ordinarily The Advertiser would pay no attention to the fulminations of an outfit that despises the United States Government and the American economic system as heartily as it despises The Advertiser.

Ordinarily it is not worth while to argue with the kept agitators of an organization that demands revolution with the consequent destruction of all that whites and blacks alike hold dear.

But it comes to the notice of The Advertiser that at this time the ILD is distributing among colored citizens a circular attacking The Advertiser upon the ground that in a recent editorial this newspaper was the author of a "shameful insult . . . to the Negro population as a whole"—meaning thereby that some days ago we referred in an editorial to the Scottsboro defendants as "gorillas."

Circulation of this attack affords The Advertiser opportunity to say again that this charge is a lie.

The Advertiser is directed by men whose instincts are such that they cannot "insult" a race.

It is directed by men whose instincts are such that they despise men who do insult races.

The Advertiser attacks individuals and specific groups, when there is occasion to do so.

It does not abuse races, for in the mind of a genuinely intelligent, just-minded person, no race deserves abuse.

Whenever The Advertiser wishes to attack an object, it names the object.

It does not beat around the bush. To The Advertiser whenever an individual becomes a blatherskite, a demagogue, a fraud or a beast, that individual remains the same, and is so characterized, whether he be white or black. The files of this newspaper will testify to that.

The Advertiser, adopting a term of approbium commonly applied in recent years to American outlaws, recently referred to the Scottsboro defendants as "gorillas."

No responsible person could interpret this term as one of abuse of a race.

The Advertiser attacks individuals and specific groups—it does not attack races.

The Advertiser has only sentiments of high regard and good will for the colored race, a fact to which all who know the history of this newspaper will testify.

The Advertiser, on the contrary, has shown over a long period of years that it has only contempt for agitators who insult races.

The Advertiser is close to the colored leadership of Alabama. These leaders trust The Advertiser, and confide in it. The Advertiser trusts them. The Advertiser cannot go as far as some leaders of the Negro race think that a white man's newspaper in Alabama should go at this time—it believes that progress is slow of movement, and that the friends of progress should be patient and tolerant.

The Advertiser, however, wishes to be of use to both races, it desires, and believes it deserves, the confidence, of both races.

It has fought the enemies of Negroes for a long time; it can assure them now that it is the friend of colored people, devoted to their cultural aspirations and their economic hopes. It believes that as the Negro rises all others will rise.

The Advertiser, we should like to say, once and for all, could not respect itself if it thought that it had "shamelessly insulted" the Negro race, even though it is doubtful whether this newspaper and Negro leaders could agree in principle on the Scottsboro case."

Elsewhere on this page today The Advertiser prints a remarkable letter from Dr. R. R. Moton, the retiring President of Tuskegee Institute.

In this letter Dr. Moton voices his confidence in the integrity and good faith of The Advertiser with respect to all issues arising between Negroes and white people.

Dr. Moton is one of the foremost Negroes of modern times. He is one of the greatest Negro educators that ever lived. He is a conservative man, to be sure, and so not entirely acceptable to the more radical members of his race.

Moton is not yet ready for revolution. We are glad that he is not, for in our opinion the time has not yet come to strike down the American system, under which human beings have fared better than they have fared before under any other system.

Dr. Moton has grown old in the service of his race and country. Today he is ill and weak. His friends have reason to hope that soon he will be himself again, but at the moment he is removed from the fray.

Nevertheless, from his sick-bed yesterday he found the strength to dictate the tribute to The Advertiser which we are carrying this morning.

The Advertiser is frank to say that it values this voluntary tribute from Dr. Moton very highly, and that it has only contempt for the insidious attack of the ILD, and those competitive racketecrs who hope to profit personally by the attack of the ILD.

The Advertiser is willing to stand or fall as a friend of the Negro race by the opinion of Dr. Moton.

Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long.

A LETTER FROM DR. MOTON TO THE EDITOR OF THE ADVERTISER

April 17, 1935.

Judge Grover Hall, Editor,
Montgomery Advertiser,
Montgomery, Alabama

My Dear Sir:

I have learned from various sources of the unpleasant reaction among my people both here and in Montgomery to your recent editorial on the latest decision of the United States Supreme Court in the Scottsboro Case.

My first impression and that of others, on our staff was that it was written by someone other than yourself, and I regretted the whole matter because of the possible consequences to the advancing cause of good will and understanding between the races in our State, in which you have been so strong a factor for good.

I know the service you have rendered in the past in the interests of justice for the Negro and the vindication of the majesty of the law as evidenced by your editorials on lynching which won the Pulitzer Prize; and I know your courage too in defense of human rights and your activities to check the reign of terror and lawlessness let loose in our State only a few years ago in which members of both races were the victims.

Your record in this regard is without a blemish, and I have admired your consistent zeal and courage in these efforts. And while we may differ as to the conclusions of your editorial, my confidence in your sincerity and integrity, as well as in your good will toward my people, remains undiminished.

I hope therefore, that the wave of misunderstanding that has risen among them against The Advertiser on account of the editorial will subside and that the confidence of my people in your desire to be fair and just to all men re-

gardless of race, color or creed will be restored as it deserves to be.

Sincerely yours,
R. R. MOTON,
President

Tuskegee Institute, Alabma, April 17, 1935.

KINDLY TRIBUTE FROM A COLORED PHYSICIAN

Editor The Advertiser:

I wish to make a statement relative to the recent charge brought against The Advertiser, regarding its attitude toward colored people.

The Advertiser has for years always been at hand. I count it as a part of the endearing charms of good old Alabama.

As a boy, in 1914-16 living in Montgomery, I carried The Advertiser and later during my years at college I purchased an Advertiser when available, all of which has caused me to place your paper in the category of a habit and the reading of it as a custom bordering on a RITE.

NO DAY IS COMPLETE WITHOUT READING THE ADVERTISER. In thus speaking I am voicing the sentiment of hundreds of colored people throughout the State and many in this section. I wish to confirm the statement and applaud the stand made and taken by the Hon. Grover C. Hall for his fundamentally and rationally sympathetic attitude toward and constructive welfare of my race.

To say that The Advertiser is one of the Negro's staunchest friends, is putting it rather mildly.

To us, this paper is as a guiding star, an ever-encouraging pillar of hope, a mirror reflecting the true aspects in frank and unbiased language and faltering not in giving the race credit for its accomplishments or for the accomplishments of any of its individual members—all of which is most highly appreciated.

Many situations, even in other States, that have arisen between my race and the white race have been truthfully and cleanly given to the public as news, but tempered, not with prejudice on the part of Judge Hall, nor with unwarranted sympathy born of sentiment and kindly feeling toward my race as a whole—but with sound and generous philosophy, characteristic of the greatest editor in Dixie, Judge Hall.

The recent criticism of The Advertiser was not the first that has been circulated, but knowing as we do, the history of your paper, its tendency to cling to lofty and just ideals as well as its admirable editorial staff, we do not lend even the slightest ear seriously to any form of cheap and malicious slander originating merely as a competitive scheme, yet at the expense of my race.

Dothan Ala. M. L. NEWSOME, M. D

Atlanta, Ga. Constitution
April 7, 1935

INTERRACIAL DIRECTOR LAUDS GRAVES' MOVE

By the Associated Press.

The move of Governor Bibb Graves to add negroes to the jury rolls in Alabama is a step "which sooner or later will have to be taken not in Alabama only but throughout the south," Dr. Will W. Alexander, director of the Commission on Interracial Co-operation, said here Saturday.

The interracial commission is composed of leading negro and white citizens of the south banded together for the mutual interest of each race. They have taken a leading part in urging the rights of the negroes before the law and otherwise.

Commending the governor of Alabama for his move to meet the criticism of the supreme court in reversing the Scottsboro case, Dr. Alexander said "The sooner we begin to work out this and other problems involving the normal civil rights of the minority groups the better it will be for all concerned."

In his statement the executive director said:

"Governor Bibb Graves' recommendation that steps be taken at once to include negroes on the jury rolls of Alabama appears to be a wise and timely step, in view of recent supreme court rulings. One need not anticipate that Alabama justice will suffer in any way from the inclusion of such negroes as are clearly qualified for jury service by intelligence and character. Negroes of this type are as deeply interested in good government as white people are and if called as jurors, may be depended upon in general to serve the state just as conscientiously.

"In some cases this step might even mark a gain in the equal functioning of justice in relation to negroes, certainly it would greatly improve the morale of negroes and their confidence in the justice of the government under which they live.

"It is obvious also that this is a step which sooner or later will have to be taken, not in Alabama only, but throughout the south. The sooner we begin to work out this and other problems involving the normal civil rights of the minority groups, the better it will be for all concerned. Governor Graves is to be commended for his leadership in this direction."

TUSKEGEE OFFICIAL SPEAKS TO PASTORS

Dr. Imes Praises Gov. Graves For Putting Negroes On State Jury Lists

"We can look to the white men in the South for justice," said Dr. G. Lake Imes, secretary of Tuskegee Institute, in addressing the Montgomery Ministerial Association, Monday afternoon, at the Whitley Hotel, referring to Gov. Graves's prompt action in upholding the decision of the United States Supreme Court in regard to placing negroes' names in the jury lists, "it makes one proud to be a citizen of Alabama. I was one of a volunteer committee that went to Kilby Prison and pleaded in vain with those eight boys to put their cases in the hands of Alabama attorneys."

Tracing the history of the Institute, Dr. Imes stated that it was born of legislation passed by the reconstruction Legislature of Alabama, and has grown steadily through the years. The initial legislation was sponsored by two inhabitants of Tuskegee, one white, the other colored and a "carpet-bagger" legislator.

Dr. Imes also stated that he is of the fourth generation of free-born Negro citizens of Pennsylvania, but that Gov. Graves's action "makes one proud to be a citizen of Alabama." He spoke in place of Dr. R. R. Moton, president of Tuskegee Institute, illness preventing his appearance. Col. William Jay Schieffelin, Ph.D., New York City, chairman of the board of the Institute, also chairman of New York City's citizens committee, briefly addressed the ministers. Others in the Tuskegee party present were: Dr. William M. Scott, Philadelphia; Dr. William L. Dawson, director, school of music at the Institute, composer of the symphony mentioned by Dr. Imes; and Dr. H. Council Trenholm, president, State Teachers College, Montgomery.

The Rev. Dr. A. C. Bowen, a returned missionary from China, was introduced by Dr. O. V. Calhoun, presiding elder, Montgomery district, Methodist Church. He spoke briefly on conditions in China, stating that China looks on the United States as a friend and that if America has a friend among the nations of the world it certainly is China.

L. H. Goree, president, Alabama Bible Society; Dr. G. Stanley Frazer, executive secretary, Huntingdon College; and the Rev. H. P. Ames, pastor, Wetumpka Baptist Church, were elected to membership. The Revs. J. T. Eckford, Beatrice, and Gerald King, Titus, were present and introduced to the gathering by Dr. Calhoun.

Andalusia, Ala., Star
August 1, 1935

TEACHES INTER-RACIAL CLASSES

The inter-racial work which is being done by the women's missionary societies of Andalusia, has been the means of establishing good will between the two races of the town. Each month one of the denominations accept the responsibility for meeting with the colored people on Friday afternoon and presenting the Sunday School lesson to them.

For the past month, the Rev. Robert Hough, pastor of the Presbyterian Church has assumed that responsibility for his denomination, and the number of colored people coming to hear him has increased considerably. In fact he has been speaking to about fifty of them each Friday afternoon.

This speaks well for the Presbyterian Church and for Mr. Hough who has adapted himself so well to the work to which he has been assigned and who has won a place for himself in the hearts of the people.

JUDGE TAYLOE'S TRIBUTE TO A DEAD NEGRO

Editor The Advertiser:

Major Hawkins Adams, who was born at Uniontown, Ala., and lived here all of his life, died Oct. 22, and was buried Sunday, Oct. 27.

I should have gone to the funeral in tribute to a Negro of the highest character but I missed the hour of the interment; therefore missed the tribute I had wished to give his memory.

He was 73 years old and so was born a slave.

I knew him first in 1883. He then kept a general store on a scale suited to his capital which was never great. He merchandized and farmed all of his life.

He was an honest man. Take him for all in all there are not many like him left. He was as clean morally as any man I ever knew. He was polite and of good manners. In all the years of his life there is no sinister record against him.

He was a good citizen, paid all debts, including taxes, obeyed the laws of the land, and I am pleased to pay tribute to his memory.

W. H. TAYLOE.

Uniontown, Ala., Nov. 5, 1935.

Race Relations - 1935

Improvement of.

Florida

J. R. E. Lee Appointed to Inter-Racial Commission

Color

TALLAHASSEE, Fla. — President J. R. E. Lee of the Florida A. and M. State college received a notification last week from Dr. Will W. Alexander, president of Dillard university, New Orleans, and executive director of Commission on Interracial cooperation, that he was unanimously voted a member of the commission for a term of three years.

5-17-35

President Lee accepted this invitation to membership and is now actively engaged in the work of the commission. President Lee's work as a school administrator in the south for the past 40 years has given him many contacts that may be beneficial in carrying on this work as a member of the commission living in the state of Florida.

St. Petersburg, Fla., Times

August 7, 1935

NEW INTER-RACIAL COMMITTEE NAMED

The mayor yesterday announced and the city council approved appointment of a new inter-racial relations committee.

Councilman M. D. Wever will serve as chairman, aided by Mrs. Nat B. Brophy and Newton D. Packer. The negro members will be R. A. Cromwell, a minister, and Bessie Williams.

Their first problem will be a complaint, read to the council yesterday, in which the St. Petersburg Building Trades' council objected to employment of negroes on mechanical jobs in white areas.

The letter said other towns had informal agreement, tacitly arrived at and enforced by sheriff and police, that whites work in white areas only and negroes only in negro sections.

General

Race Relations - 1935

Improvement Of

TOWARD BETTER UNDERSTANDING

N.Y. Amsterdam News N.Y.

Old Intra-racial Animosities Based Upon Degree of Color and National Origin Bar All Negroes to Progress Possible With All Groups United, Mr. Hernandez Contends

By
THEODORE HUGH HERNANDEZ

THE NEWSPAPERS very recently carried a story of two benighted Alabamans who had a feud for a number of years. They agreed finally to meet in a marsh to settle the ancient sore spot with firearms once and for all. They met, stood back to back, walked away from each other several paces, then turned and fired. They will never again look upon each other. Both were blinded.

Every Ethiopian who reads the above will deplore it and dub its participants foolish—and rightly so. But it is not quite proper to deplore a defect in others and then be glaringly guilty of it oneself. There are not a few feuds among Negroes and I do not mean small-scale ones. I mean feuds which from a group standpoint are very harmful. For the most part, these feuds are purely psychical or mental and emotional. Being subconscious in nature they seldom lead to physical combat. Nevertheless, they do lead to unhappy results economically, politically and spiritually within the group. As long as they exist, racial co-operation, self-respect and progress are impossible in a healthy way.

The Negro every year raises a tremendous wail against Nordic prejudice. Yet despite this perennial ululation, one finds many pernicious forms of the same thing in colored ranks. There is, for instance, that ancient black and high-yellow cleavage, which continues little checked to divide the group spiritually and to thwart the growth of healthy-minded group action in many important fields of racial endeavor.

I do not ask the reader to be a judge of whether this is so or not; because humankind is so conditioned that it is possible for one to perceive and condemn a defect in another and yet explain away or excuse in himself the same error and greater. As a matter of fact, those who have most to hide are usually the loudest in condemning others.

* * *

Unconscious Barriers

THE GREATEST hindrances to co-operation and advancement today reside in the practically unnoticed and little understood unconscious mind. Many early conflicts and bitternesses have been repressed into the unconscious and there continue to wreak havoc to group respect and cohesion without being apparent. Puzzled and baffled everyone flounders helplessly about, striving to put the blame on and discover causes that only appear to the eye. No one pays much attention to these psychical sore spots which soon become taken for granted and are, therefore, dangerous.

The writer places the West Indian-American Negro feud in this category. It, too, has become buried in secret. It has assumed a form of reciprocal resentment, moving in a vicious circle of recrimination, implied rather than outspoken. The sensitive and neurotic elements of either side stand always ready to jump at the merest hint of disdain or disfavor from the other side. Very rarely openly discussed between the two camps, the problem continues to fold and infold in a pattern of increasing complexity and futility.

In both the West Indian-American Negro and high yellow-black discords there are elements unreflectively borrowed from uncomplimentary Nordic sources. The high yellow-black fiasco is too obviously a product of asinine white-mindedness to merit much discussion here. By "white-mindedness" I mean that such attitudes reflect with startling clarity the very thing that brings discrimination, prejudice and oppression to the man of color, namely, white contempt for color. "White-mindedness" is a sort of regarding the self through the prejudiced eyes of the Negrophobic Nordic.

* * *

IN THE West Indian-American Negro situation these harmful Nordic influences are a bit more subtle and imperceptible, save to those who approach the problem from the analytical standpoint.

One does not expect those who have precious bones to pick on either side to perceive anything but their own petty resentments and the relatively meagre causes of the same, which after a time become purely subjective or even paranoid. By going to the roots of the matter, we shall discover how asinine the whole thing is. And we shall not suggest as a result of our findings that either side surrender to the other. We shall suggest that both sides relinquish equally sottish positions in deference to a more enlightened attitude based on present needs rather than on ancient and forgotten causes. A purely objective study shows up both sides in an unfavorable light.

In the first place, better understanding of each other is essential to a more enlightened attitude. Men are what their environments make them. One cannot expect individuals from different environments, though of the same color, to be exactly like each other.

If West Indian and American Negroes were to look upon each other as the product of their respective environments and make due allowance for differences in manners and psychology and attempt to resolve them, our present problem would soon disappear. But both parties to the controversy, like all black people reared under Nordic domination, have severe feelings of inferiority. They are both, therefore, over-sensitive about their origins. Any reference to observed or implied differences, no matter how innocent, is taken in the light of disparagement. Friction and bitterness are the inevitable results.

* * *

In a Strange Land

A STRANGER in the midst is generally treated with consideration. An effort is usually made on the part of the native to give the stranger guidance in local matters and to make it possible for him to adjust himself to a new and different environment in the easiest and most expeditious way. Consideration is made for his strangeness.

The stranger in the midst, especially if he has come to stay, is usually eager to learn the ways of his adopted neighbors. If he is wise, he strives to be like those of his own cultural level in the new land. Not desirous or capable of making the change, he generally tries to adapt himself to his new environment and to understand his new neighbors so as to avoid difficulty.

For the most part, both the American Negro and West Indian Negro fell short of these normal proprieties.

The West Indian who came to these shores was the "more daring and venturesome of his folk" according to learned W. A. Domingo, and "he came seeking enlargement of opportunity" from an environment which in many cases for the same reason, perhaps, that it did not suffice had made him frugal, commercial and ambitious.

Freed from slavery considerably earlier than the Afro-American and under different circumstances, and being in his own land in many cases the majority group, the islander did not possess the same psychological outlook as his American brother-in-color. Different environmental influences, as pointed out above, produce different behavior patterns and attitudes.

These factors made the West Indian more aggressive in commerce and in insisting upon his rights in the new land, where the native Negro had grown up to take for granted the conditions that the brother from over the sea could not stomach, by reason of his newness.

But these qualities were only indirectly responsible for the bitter animosity that sprung up between him and the American brother-in-hue. The qualities above mentioned were calculated mainly to put the islander at variance with those who withheld the rights he was accustomed to expect and the American Negro enjoyed few himself, much less any to withhold.

* * *

Weak Imitate Strong

ACCORDING to the writer's view the difficulty between the two groups arose as a result of a failing common to all lesser groups dominated and ruled over by superiority-crazed Nordics. These weaker classes invariably adopt the manners, general attitude and prejudices of their overlords. The unfortunate part of this inevitable tendency where a black folk is concerned, is that they adopt the same vicious contempt for color and things Negroid in general that their supposed white betters manifest.

It is, therefore, very easy for Negroes of one group to look down upon Negroes of another group. The basis of this attitude is what we have termed "white-mindedness," which prompts the colored man so afflicted to identify himself mentally and emotionally with his particular white ideal privately and at the same time to look down on most other Negroes as the white ideal does. All because the Nordic in conceit contrives at all times and everywhere by direction and indirection to exalt white and debase black. The gullible son of Ham swallows it with gusto and acts accordingly in any land where he is the lesser people.

Now, this may sound a bit irrelevant to the point at issue, but it is not. For just as the American Negro's physical house stands deserted while his mentality and emotions have gone hoping futilely abroad in a white American world, just so the West Indian Negro has gone mentally and emotionally British with the same futility while his physical temple stands deserted.

It is a certainty that one cannot adjust himself to the realities and problems of life if he cannot marshal the three segments of his personality into an efficient, adjustable whole, if he cannot be what he is emotionally and mentally as well as physically.

And now we come to the actual cause of the rift between the two Negro groups. The islander, with his British form of white-mindedness, had embraced the English ideal with respect to manners, speech, habits and general attitude. The Aframerican, on the other hand, with his American form of white-mindedness, had embraced the white American ideal with respect to the same factors. Bound up with these two forms of white-mindedness is the sad contempt of color, to be found with both groups.

* * *

Clash of Cultures

NOW, these two types of speech, habits and mannerisms, even in their white originators, are mutually antagonistic, being diametrically opposed to each other. that is to say, between the Britisher with his self-sufficiency, meticulous speech habits and aristocratic airs and the white American with gregarious nature, less

refined speech habits and democratic airs, there is an implicit, natural hostility. The obvious reason for this mutual antagonism is doubtless the fact that they both speak the same language; yet each speaks it in such a way as to make the other seem despicable. The Englishman speaks and acts the way he does because he considers over-familiarity and careless speech habits vulgar and inferior. The West Indian is like-minded and himilarly behaved.

The American white man clings to his way of speaking and acting because he considers the mode of speech and behavior of the English uppity, overbearing and hypocritical. The American Negro is like-minded and similarly behaved to the American dominant group.

The white American and Britisher easily weather the lambasting they give each other on this score without being as seriously affected as their white-minded imitators, because they do not suffer from the same pitiful degree of personality dissociation. Nor do they suffer from the same degree of insupportability, since in their own lands they are the dominant personalities.

But, when the Anglo-white-minded islander came in contact with the American white-minded Negro, we witnessed a conflict based on sore spots with which the Negro elements had become infected by association and white-mindedness. The American Negro immediately resented and despised what he considered overweening and hypocritical snootiness in the islander. The West Indian in turn resented and in true English fashion looked doyn upon what he considered ill-bred familiarity and lack of polish in the Aframerican.

(Continued Next Week.)

Nashville, Tenn. Tennessean
July 9, 1935

Peabody to Present Cause to Equalize Education in South

In an effort to establish equalization of education in Southern states, the Carnegie Foundation of New York City, through the services of the Commission on Interracial Cooperation at Atlanta, has issued a number of scholarships to Southern educators for study during the second term of the summer quarter at Peabody college, it was announced Monday.

The course of study, which begins July 18, is designed to awaken Southern instructors to the fact that all children are entitled to adequate schooling, regardless of race or residence. The same advantages for negro students or those living in rural and urban districts, Appalachian mountains, or the Mississippi Delta will be advocated.

Dr. Guy Johnson, an authority on sociology and its educational implications of the University of North, will instruct a course entitled, "Education and Culture in the South" and Dr. Ullin W. Leavell, professor of education at Peabody college, will conduct a class in school administration, "Problems of Dual Education in the South." These two courses are included in the required curriculum while a choice of other subjects is offered, giving seven hours college credit.

Among the 27 educators expected for the study-course, seven are graduates of the Teachers college here. They are J. E. Carruth, professor of education at the State Teachers college, Collegeboro, Ga.; W. M. Willey, professor of education at the State Teachers college, Bowling Green, Ky.; Miss Eliza Hanson, professor of history, State Teachers college, Richmond, Ky.; Mrs. Frances Ross Hicks of the State Teachers college at Murray, Ky.; J. B. Adcock, instructor at the State Normal, Natcitoches, La.; Owen R. Hughes, dean of education at the State Teachers college at Memphis; E. E. Cordrey, supervisor of instruction at the State Teachers college, Conway, Ark.

Other instructors who attend the six-week session are E. J. Landers, A. C. Anderson, Oliver T. Ivey, Charles H. Cross, N. M. Salley, Mrs. Clara M. Olson, Harold H. Punke, W. H. Sumrall, C. E. Cain, Miss Mary Frierson, W. H. Sumrall, Burwell Fox, W. Fred Gunn, F. M. Hamilton, W. F. Cline, W. M. Kethley, Willis I. Magginis, Otis M. Mitchell, John D. Lane, F. E. Bass.

There is . . . that ancient black and high-yellow cleavage which continues . . . to divide the group spiritually and to thwart the growth of healthy-minded group action in many important fields of racial endeavor.

New York Amsterdam News.

In both the West Indian-American Negro and high-yellow-black discords there are elements unreflectively borrowed from uncomplimentary Nordic sources.

* * * New York, N.Y.

If West Indian and American Negroes were to look upon each other as the product of their respective environments and make due allowances for differences . . . our present problem would disappear.

* * * 7-27-35

The fault rests in the fact that both sides have allowed themselves . . . to become prejudiced against each other by two mutually opposed forms of white-mindedness.

Race Relations - 1935

General

Improvement of

Journal and Guide
Norfolk, Va. 7-20-35

Education By The Press

IT CANNOT be denied that the attitude of the white press in the United States in its treatment of news relating to Negroes has improved greatly during the past two decades. To this fact may be attributed, as much as to any other cause, the decline in lynching.

But the improvement achieved, as important as it is, leaves much to be desired if continued harm is not to be visited upon a disadvantaged minority group, through harmful education carried on through the press.

There is not the slightest doubt in the mind of any impartial student of race relations, or of social and economic conditions in the United States, that the Negro suffers tremenduously from an accentuation of his faults and the suppression of his good deeds and worthy qualities by the press.

Take any daily newspaper, published in any city, and look it over. There will be 15 or 20 items that relate crimes committed by Negroes, articles that have for their purpose the discounting of the social worth of members of the race, and rarely, if ever, any articles that relate the good deeds, or the worthy achievements of Negroes, except in one field, that of sports and athletic prowess.

* * * *

AN EXAMPLE of suppression of "constructive" news: July 1st to 11th there was conducted at the University of Virginia the annual Institute of Public Affairs. As a part of each day's program, which was varied, there was a round table discussion on "The Church in a Changing World." On the 11th the Rev. DON FRANK FENN, Church of St. Michael and All Angels, Baltimore, contributed the leading paper, entitled "The Church and Racial Brotherhood." For the first time in the history of the Institute a select number of colored ministers and laymen had been invited to attend and participate in the discussion of this topic. This was unusual. It marked a long step forward in Christian brotherhood and improved race relations in Virginia. It had significance. But the daily press carried no report of it. Certainly no papers in this section carried anything on it. We are assuming the fault lies with the press because all other sessions of the Institute that developed any unusual news values were fully covered.

* * * *

IF THE average daily—not all of them—records an accident in which, let us say, one, two or more colored women figured as victims, as occurred in our own city a few days ago, what happened to these women—even though they are women of high moral character and a credit to the community—will be reported in this way:

"The Brown woman sustained a broken arm; the Jones woman suffered scalp bruises and the Smith woman was only slightly shaken up."

Now every one accustomed to reading American newspapers knows that it is a rule to refer to women of ill repute in that manner. The term is used in abasement, as applied to women of ill repute, although that is unChristian. The clumsiest newspaper reporter, or copy writer, or editor, seeking a way to avoid according a colored woman the identification prefix of "Mrs." or "Miss," could write it "Lillian Brown," "Mary Jones" and "Margaret Smith," and still avoid doing violence to newspaper *mores* or designating all colored women as of ill-repute. Obviously, they are not ready to use the identification prefix.

* * * *

EXAMINE the articles that report a Negro's involvement with the law. Innocent or guilty, he is identified by race in the headlines in a majority of instances. There are a few papers that refrain from this custom. Then his name appears in the first paragraph, subjoined by the word 'Negro," and thereafter throughout the article, often as many as ten times in 30 lines he is referred to as "the Negro."

Here again racial identification, established in the headlines and in first paragraph of the article is carried on in preference to the subject's name as a matter of abasement. There is no other conceivable reason for it. As a result of this practice upon the part of the press, respect for the Negro as a human being is depreciated or destroyed. Like drops of water playing a constant tattoo on rock, the stone is eventually washed out.

* * * *

THE *Richmond Times-Dispatch*, quite fair in its editorial columns, seeks to offset with its Negro public the above outlined policy of subversive education of the white public on the race question by publishing daily a section of "news of colored people," in which is printed articles that relate the social, business, fraternal, religious, and educational activities of the Richmond group. But copies of this Richmond paper that carry this better type of news concerning Negroes are not circulated among white people.

The Negro circulation of the paper is carefully segregated and enough copies of the paper to serve these patrons are printed with the Negro page. Then the plate is removed from the press, and in the remaining editions which go to the white readers of this paper in Richmond and throughout the state only the general run of anti-social Negro news is carried.

The only thing the Richmond paper is doing is to duplicate what Negro newspapers are doing in that field, and compounding an injustice by adding to an unfair news policy a subtle form of jim crowism.

THE average white American's knowledge of Negro life is gained from what he reads in the newspapers. Of course it is only fair to say that there is a large and increasing number of white people who are exploring the field much further than the newspapers go. A small number of editors, college instructors, business and professional men and women subscribe for Negro newspapers and many read authoritative books on the Negro. But it is safe to say that 98 per cent of white Americans, as WILL ROGERS would say, know of the Negro "only what they read in the newspapers."

In our last week's *Melting Pot*, on this page, R. B. ELEAZER, of the Commission on Interracial Cooperation, was quoted as saying that a recent examination of 20 History books now used in the schools, revealed that not one mentioned or even hinted that Negroes had any part in the American Revolutionary War or the Spanish-American War; only one of the 20 mentioned that that there were Negroes in ANDREW JACKSON'S army at the battle of New Orleans; one out of 20 mentioned that there were Negroes in the Federal armies during the Civil War, and, although there were 200,000 American Negroes who saw active service in the World War—some with distinction—not one of the histories mentioned the fact!

The press has a tremendous opportunity to correct a grave situation in the education of white Americans, and wipe out misunderstandings and injustices that exist largely because there has been a successful effort to suppress in text books, in literature, upon the stage, and at every source of knowledge, the truth that the Negro has demonstrated qualities of character and worth, that he has struggled and achieved and has made a substantial contribution to the economic and social progress of America.

* * * *

ALL of the foregoing is said with due allowances for the realities, and for the existence of a very fair and helpful editorial policy upon the part of most of the daily newspapers within the Virginia-Carolina area. As to the realities: We do not ask that the newspapers refrain from printing crime news involving Negroes; we could not reasonably expect them to do so. Crime news has its place and its value, and is legitimate news. It is the accentuated style of handling it, the emphasis and re-emphasis upon *race*, after proper identification of race has been established, that we protest.

As to the editorial policy: We have reference to editorial pages and the manner in which questions involving the race are handled. For many years we have read the Norfolk *Virginian-Pilot and Ledger-Dispatch;* Richmond *Times-Dispatch* and *News-Leader;* Raleigh *News and Observer;* Greensboro *Daily News,* Charlotte *Observer,* Newport News *Daily Press* and *Times-Herald;* Suffolk *News,* Danville *Register and Bee;* Roanoke *World-News* and *Times;* Petersburg *Progress-Index* and the Columbia (S. C.) *State* and *Record,* all of which have been eminently fair in their editorial columns, and most of them have been responsive to practical suggestions for the modification of news treatment.

NEW YORK TIMES

JUL 12 1935

DEBATE DECISION OF SUPREME COURT

Speakers at Virginia Institute Attack and Uphold Ruling on New Deal Legislation.

LIMIT TO POWERS URGED

Representative Lewis Would Curb Court—Senator Barkley Upholds Court's Right.

By WINIFRED MALLON.

Special to THE NEW YORK TIMES.

CHARLOTTESVILLE, Va., July 11.—The relative rights and powers of Congress and the Supreme Court with special reference to New Deal legislation were discussed today before the Virginia University's institute of public affairs by Senator Barkley of Kentucky and Representative David J. Lewis of Maryland, and by Raoul E. Desvernine, chairman of the national lawyers committee of the American Liberty League and a member of its advisory council.

Speaking tonight at a mass meeting in the amphitheatre, Senator Barkley said that in the absence of a specific constitutional provision there were good arguments to be made on both sides of the question of the right of judicial review of Congressional enactments, but that the people were so long accustomed to the exercise of such right by the court that its withdrawal could be accomplished only through a constitutional amendment.

According to Representative Lewis who addressed the round table session on the "Constitution and the New Deal," not only has the court no present right to invalidate an act of Congress, but in reversing legislation pertaining to social welfare it is in conflict with a constitutional provision which he declared was intended as a special grant of power to Congress to enact such laws.

Little debate followed the conclusion of the opposing arguments. A few questions were asked, but the men and women who occupied every available chair and stood in the aisles and around the sides of the conference room, appeared to be stunned rather than stimulated by the impact of some of the ideas presented for their consideration.

Representative Lewis, during brief exchanges after the address of Mr. Desvernine, who followed him on the program, said that "the curse of America today is minority government.

"We have a minority today in the Senate," Mr. Lewis said, "an irresponsible, irreconcilable minority, that has thwarted and continues to thwart the will of the people to carry out the international policy of the immortal Woodrow Wilson.

"And we have judges on the bench who presume to break down and throw back in our faces laws enacted by Congress and approved by the President as socially just and wise legislation. They say, 'No, you may not protect children with child-labor laws; no, you may not protect women with minimum-wage laws.'"

His reference to Woodrow Wilson evoked a round of applause, and he was applauded again when he called for support of President Roosevelt in the discharge of the heavy obligations resting upon him.

Mr. Lewis urged enactment by Congress of a jurisdictional statute providing for the following exceptions in the right of judicial review:

Only a State should be heard to complain in the courts that an act of Congress invaded or impaired a power belonging exclusively to the States.

Jurisdiction should be denied to courts to nullify revenue acts.

Jurisdiction should be granted to review the constitutionality of statutes violative of prohibitions as to specific subjects.

Jurisdiction should be denied to annul statutes on such non-specific titles as "general welfare, life, liberty, property," as in the Fifth Amendment, except so far as they may deprive a person of a regular trial.

Finally, the suggestion of Chief Justice Marshall, that any decision of a court determining a United States statute to be void, be subject to reversal by Congress.

Taking issue with Mr. Lewis, Mr. Desvernine insisted that the Supreme Court had the power, not by legislation but by implication, to challenge acts of both the executive and legislative branches, as the only means by which the system of government could be maintained.

Forty Negro educators and churchmen participated in the final session of the round table on "the church in a changing world" which has been carried on for two weeks under the leadership of the Rev. John McDowell of New York.

It was the first inclusion of Negroes in such a conference, and at the conclusion of the meeting a resolution was unanimously adopted by the conference group asking Dr. Charles G. Maphis, director of the institute, to include a similar meeting in his next year's program.

Dr. McDowell declared that the discussions had served to emphasize that all the vital problems facing the church are problems in human relationships; that religion is the most efficient of all factors in dealing with them; and that the chief task of the church in a changing world is to furnish religion in the terms of the Golden Rule.

Race Relations - 1935

General.

Improvement of

LITTLE ROCK, ARK.
DEMOCRAT

FEB 24 1935

Inter-Racial Comments

By REV. GEORGE G. WALKER
Pastor of St. Philip's Episcopal Church.

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A New Deal attack to wipe out illiteracy in the deep South has been made through FERA grants by Administrator Hopkins. In Georgia, $200,000 has been spent in the last two years. In this state, 473 negro teachers have been given employment. Of these teachers, 377 are giving instruction to approximately 10,000 negro adults who are unable to read and write! 37 are employed in general adult education projects; 34 in vocational education; 25 in nursery and parent education. Georgia has two negro state supervisors.

Among important appointments of negroes by the present administration, the following are especially notable: Special assistant to the attorney-general of the United States; chief of division of negro labor, department of labor; research assistant, department of labor; adviser on economic status of negroes to the department of the interior; assistant to the administrator of subsistence homesteads, department of the interior; associate adviser on the economic status of negroes, department of the interior; architect in the Public Works Administration; member of the legal staff of the Public Works Administration; assistant solicitor department of the interior; senior specialist in negro education, department of the interior; assistant in education in the Federal Emergency Relief Administration; director of negro work in the Federal Emergency Relief Administration; assistant in correspondent division, FERA; director of public relations and publicity, FERA; project analyst, subsistence homesteads; assistant to the governor of the Farm Credit Administration; health education specialist; specialist on negro statistics, bureau of the census; adviser on negro affairs, department of commerce.

The following information concerning negro insurance companies, which is of more than passing interest, was taken from the report of the National Negro Insurance Association for the year 1933; total insurance in force, $181,791,881; admitted assets, $14,499,488; legal reserve, $11,165,686; total number of outstanding contracts, 1,111,233. These figures represent 27 insurance companies.

The statement on inter-racial relations, which appeared in the parish bulletin of Christ Episcopal Church, Little Rock, for February 10, is of such an excellent character that I am taking the liberty of quoting from it the following: "The whole question of inter-racial relations is a big one, involving of course all races—yellow, brown, red white and black. For us here in the South the acute emphasis is on the relations between the negro and the white man . . . Anything except the right relations will surely bring injury to both. As essential parts of the background of such relations must be justice, fairness, sympathetic understanding one of another, and the recognition that all are human beings made by the same God and in His own image, and possessed of the same fundamental aspirations and eternal heritage." After quoting several basic passages from the Holy Scriptures, the bulletin goes on: "If we really believe this teaching of these and other inspired men, we will respect the personality of people of other races, and endeavor always to treat them fairly and considerately and desire that our institutions of law and organized society shall guarantee their rights and give them justice in all things, and further, that conditions of existence and work shall be such as to afford opportunities for life in its abundance, liberty in its true setting, and the pursuit of that happiness that should be a portion of all who live uprightly irrespective of the color of skin or other physical features."

The Annual Convention of the Episcopal Church in the Diocese of Chicago, the Rt. Rev. Geo. Craig Stewart, bishop, elected Harry H. Pace, negro, president of the Supreme Liberty Life Insurance Co., a member of the diocesan council. The diocesan council is the most important unit in the administration of that diocese, so that this election of a negro as member is an event of deep significance. Page is also a member of his bishop's special committee of one hundred men.

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On the debit side, Mr. Eleazer lists lynching, economic and political losses, and economic exploitation.

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So Peace Has Nothing to Do with Economics or Race Relations!

Christian Century

EDITOR THE CHRISTIAN CENTURY:

SIR: As a lover of peace I turned with hopeful anticipation to Kirby Page's article, "A Program for Peace Action," in your issue of May 15, but was surprised and disappointed to find that his presentation, while containing of course much that is good, is both weakened and confused by the inclusion of subjects other than that indicated by the title. Mr. Page links the opposition to war closely and coordinately with the undermining of capitalism. By capitalism I understand him to mean the orderly form of government under which this country achieved its greatness and under which we have lived at least until the advent of the present administration. Surely it cannot be questioned that many who are ardently in favor of peace are also sincerely attached to our government, think that on the whole it is the best form of government for us, and would be very far from joining in any movement to undermine it.

Many too, I am sure, fail to see that the cause of organized labor, which also he conjoins with that of peace, is in any especial need of help. Organized labor, no doubt, has accomplished much good, but its history shows so much that is unreasonable, to use no harsher term, that one may well hesitate to aid in subjecting the country to its unrestrained demands. Surprisingly too he brings in the delicate subject of race relations. Here again there are sincere lovers of peace who must fail to support this part of his program, which has no necessary connection with his purported subject. Some, having the utmost good will toward men of all races, will not feel called on to boycott a hotel or barber shop which chooses to serve only one race.

I protest against the apparent implication that the only legitimate advocates of peace are those who embrace also the other causes to which Mr. Page is committed. Of the questions now before the world the cause of international peace and good will is certainly one of the most important and immediately vital. It needs the most united support that is possible. Its adherents naturally embrace persons of a wide range of opinion on other subjects; and any program in its support should not be hampered by the inclusion of elements which, if not discordant in themselves, are at least potentially provocative of discord.

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Race Relations - 1935

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Sanford, N. C. Enterprise
July 5, 1935

Race Relations

Recent trend in race relations by the Committee on Inter racial Cooperation. It has the following to say on the "Effect of the New Deal

Extensive surveys of Negro employment under the NRA reveal a certain amount of displace men though less than might have been feared. At the same time they indicate that many Negroes employed when the NRA went into effect have been retained at the higher wags levels. The final effect of the NRA on the status of Negro workers remain to be seen. So far, however, it seems probab'e that the gains which it has brought them outweigh the losses.

In general the effect of the Agricultural Adjustment Administration upon Negro farmers seems to have been less favorable, The reduction of acreage has further reduced the meager income of many tenants farmers, and driven others to precarious status of day laborers or to the ranks of the unemployed In many cases, by sharp practices or otherwise, the tennant's share of government subsidies has been diverted instead to the sole benefit of the landlord. Such diversion, of course, has been by no means universal; there can be no question however, that it has been very general.

The census of 1930 showed that 79 per cent of all Negro farmers in the United States are tenants, or 698,000 families. Nearly 2,000,000 white farm families are in the same situation, making a combined landless farm population of 2,664,365 families, or 43 per cent of the total farm group. Extensive studies emphasizing these facts and revealing the hopelessness of the farm tenant's situation are responsible for the allocation of a half billion dollars of government funds to begin the rehabilitation of these landless millions and for the introduction of the Bankhead Farm Tenant Bill now pending in Congress, May 1935, providing for a vast, long range program for replacing tenancy with land ownership. The potential benefit to Negroes of such a program—as well as to landless white people and to the conntry as a whol—would be bevond estimate.

Race Relations – 1935

Improvement of.

Georgia.

Atlanta, Ga., Journal of Labor
March 22, 1935

COMMISSION OF INTER-RACIAL CO-OPERATION

The effort of the Commission on Inter-racial Co-operation to stimulate "widespread discussion of the concrete aspects of the economic life of negroes" and "to accumulate in the form of case histories stories of the endeavors of individual negroes to work out their economic problems" should be of interest to white as well as colored people. The effort is a rather tangible one, too. One thousand dollars in awards is offered for stories likely to carry out these two purposes. This should stimulate not only the pen of those anxious to pick up a little ready cash but the memories of many Southerners whose storehouse of information is abundantly filled with good stories and tales of real economic heroism which should well repay the commission for its financial outlook. The money, we understand, is being supplied by the Rosenwald Fund, a fund which for many years has been devoted to the advancement of the negro.

The pamphlet distributed by Mr. R. B. Eleazer, 703 Standard Building, Atlanta, sets up some simple conditions. In the first place, the facts and stories of history submitted must be true in every particular, must be as complete as possible and must not exceed three thousand words in length. Anyone who wishes to enter the contest is eligible to do so. The contest will close October 1st of this year. Mr. Eleazer or Mr. Will W. Alexander, Executive Director of the Commission, will be glad to furnish further information.

Cordele, Ga. Dispatch
April 10. 1935

MUCH AFFECTION BETWEEN THE TWO RACES

There is unusual love and affection existing between the better class of negroes and whites down south. This was proven Monday at Mercer University in Macon when the students and faculty paused to honor the birthday of their chef, Doctor Lee Battle. They had a cake with seventy candles glowing upon it. Lee was filled with emotion, but finally he said:

"May de Lawd bless you all," he ejaculated, when the first feeling of surprise had worn off a bit. "I loves Mercer and everybody at Mercer." And much more on the same order, with the characteristic gestures so familiar to Mercer's football fandom.

"Doctor" Battle has seen thousands of students and several presidents come and go since he took up the task of running Mercer's kitchen 35 years ago. He is devoted to the students, but the football players are his especial pets, and the Battle training table does its bit to win football games for the university. "They is good and very good," is Battle's superlative summation of Bear football team.

Just as Lee Battle loves Mercer and the students love him there are thousands of other good negroes who are just as appreciative of their white friends, who in turn never fail to love them equally as well. This is often shown between family servants and their mistreses.

We have in mind one who has, for many years been almost as a member of the family in the home of one of our relatives in Macon. When there is sickness and sorrow in the home she is even more faithful and sorrows with them, showing her sympathy in innumerable ways.

The mistress shows little difference in the treatment of this kind servant and that to her own daughters, looking after her health and comfort just as she does theirs. She is now making a handsome bed spread for her just as she did for them. We have seen many more instances of this same kind of thing between the two races. There is often more of this kind of thing than we realize.

INTERRACIAL GROUP ENGAGES DR. TOBIAS

The Commission on Interracial Cooperation announced here yesterday that Dr. Channing H. Tobias, senior secretary for colored work of the National Y. M. C. A. Council, had been engaged for part-time work.

The commission said Dr. Tobias would render aid with certain projects now being promoted by the organization.

He is a native of Augusta, Ga., and is a graduate of Paine College and of Drew Theological Seminary.

Jasper, Ga. Pickens Co. Progress
August 22. 1935

The white people of the South owe it to the negro race to provide as good school equipment as finances will warrant. When all is done and said the negro is the best laborer the South has ever known. He is easy to control. He is a good American. He is much more desirable as a laborer than many of the foreigners who come to this country. When the negro is let alone he is not concerned with socialism, communism and other foreignisms that would not stop at wrecking the American system of government. And the colored churches should be kept up. The church is a rallying point for the colored race and have a profound effect in making for contentment. Give the colored citizens some good schools and churches treat them right, pay what you owe them and they will remain in the South and continue to be our best laborers.—Jackson Progress-Argus.

'General' R. E. Lee Battle Reports on 'Yankee' Front

But Mercer's Elderly Negro Cook "Gits Along Fine With Dem People Up Dere" and Reverently Touches Tomb of the Illustrious Southerner

By WILL JOHNSON

"A killin' time" was reported by old "General" Robert Edward Lee Battle who was back among his pots and pans in the Mercer university dining hall yesterday morning after a sojourn in Washington with the Mercer football team.

Lee, who has been employed for 35 years in the university dining hall and who is known and loved by thousands of old grads as "Doctor" or "General," has always been a faithful supporter of the football team.

No home game is thought complete until he makes his pep talk between halves for "his boys." Last week he was rewarded for his loyalty to the school and its team when the alumni and student body sent him to Annapolis to view the Mercer-Navy game.

And Lee's Some Cook

The old man was all smiles when asked about his trip. "I had de best time ob my life," he declared. "I just gits along good wid dem people up dere. Dey gave me de best things to eat, some things I ain't neber been able to make myself," he said.

He was enthusiastic about the sight-seeing trip taken with the football team when he saw the home of General R. E. Lee.

"General Lee, de one I'm named for," the 70-year-old darkey said with a big smile.

"I've been right up there in his own house, and I puts my hand on his tomb. Dat Washington is the prettiest place I mos' ever saw."

Navy Plays Clean

Reverent thought of his nearness to his namesake's tomb and recollection of the imposing capital buildings still seemed to move Lee deeply.

"Dere was so many things dat I can't remember dem all, but I got all de pictures."

When questioned about the game all the old fellow would say was "dem sailors sho' do play clean ball games."

"I saw all ob de old boys, dem that has been out more'n 20 years. I went up dere an old man, but I think I lost about 16 years. I sho want to go back next time we plays de Navy," declared the "young" fellow.

There is an elderly lady in this man's town, much admired because of her virtues. She has in her possession a little book in which she has listed the Saints in real life as she knows them—folks who are, well, probably as much of a saint as you could be on earth.

Anyway, I hope it is not embarrassing, but, included in her list, in addition to her Negro washerwoman, there are PROF. J. R. MOSELEY, HOLT CHAPMAN, and PETER PAPPAS.

LEE BATTLE LOVES HIS BOYS

He loves his boys, Lee Battle does. At the half he made his customary speech before a quiet audience.

"You people of Mercer and Macon has been so good to me," he hollered. He wandered in his talk, catching words out of thin air. "And Lord, God Almighty, I hopes to see those Bears win every game from now 'til Judgment Day!"

The crowd cheered. It always cheers lovable Lee.

He went on with his speech. The weather had cleared from the morning rains and Dr. Battle was not one to overlook such a detail.

"The Lord," he said, "has rolled back dem clouds to let the Bears go to victory here today . . ."

He gave a very vivid description of the Mercer-Navy game at Annapolis. Students and alumni pitched in to pay his expenses to the game. Describing it, the old Negro cook got down on an imaginary scrimmage line. He made a tackle. He stopped Navy on the two-yard line. Then he caught a pass, a Mercer pass.

Lee Battle finished his speech. He gave his own "bear growl" as he left. The crowd howled and applauded.

Race Relations - 1935

Improvement of

Georgia

Sanford, N. C. Enterprise
July 12, 1935

Commission On Interracial Cooperation

Atlanta, Ga., July 1:—The Rosenwald offer of one thousand dollars for "work stories of living Negroes" is exciting wide interest and has already brought in a large number of stories, accoading to the Commission on Interracial Cooperation, which is conducting the contest. The closing date for entry of stories will be October first, by which time it is expected that hundreds of interesting life histories will be awaiting the attention of the judges.

The stories already submitted come from all parts of the country and cover a wide range of activity. Some tell of success; some of struggle and failure; others of heroic effort still in progress.

A boy just entering college recounts his long struggle through elementary and high school, an undertaker tells how he beat the depression; a farmer recounts his successful efforts to buy land; a preacher tells of his work and his ideals. There are stories of a successful real estate operator, a cook and laundress who is also a community leader, a teacher working for a graduate degree, a woman undertaker, an aviator, a blind man who fells trees, cuts cordwood, and bottoms chairs; and so on through a most interesting cross section of economic struggle.

The Commission points out that there is still ample time to prepare and submit stories and will send full information to anyone writing to its headquarters, 703 Standard Building, Atlanta.

Tifton, Ga., Gazette
November 9, 1935

Ask Seats for Colored School Auditorium

We believe that hatred and force wil only complicate race relations in ou country more seriously and that the on ly alternative to these is to be foun in the counsel and co-operation of me of character, intelligence and good will To that end an effort should be mad to bring together in every local com munity in the South the strongest whit and colored men of this type.

This has been done with good result in several southern centers. It has bee observed that wherever this habit o conference between the leaders of the races has been practiced, racial peace has been found easy to maintain and many community improvements benefi cial to both white and colored have been made.

We are convinced that the local community is the place in which permanent improvement in race relations must be made, and that the problem of race relations in its larger aspects is but the sum total of numberous local situations, and that these can be satisfactorily adjusted only by conference and cooperation between white and colored leaders within the local communities. Some things which are usually found to need attention are the schools, education, living and sanitary conditions in the negro community, and the relationship between the white employer and colored laborer. Such a program as we have indicated might revolutionize racial conditions, but it would establish a basis of race adjustment by providing for the co-operation and good will which spring out of perfect understanding. Experience and observation have shown that when the best representatives of race groups get together and study local problems as they affect both races, good results are usually obtained. Therefore, I have a worthy problem to present to our white friends. We need our school auditorium seated. We have about six hundred pupils in school, hence when we have our devotional each day the most of them have to stand, therefore we are going to ask each merchant, business man, and professional man to donate the sum of one dollar as a Thanksgiving offering for the seating of our auditorium which we will appreciate, hence I will call around to see my friends in the next few days. Not for myself, I but for the world I live, no good that I experience must remain unshared. The wold is my country, and to do good is my religion.

J. M. Deas, Principal,
Tift County Ind. High School.

Illinois.

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INTERRACIAL DANCE AT THE CONGRESS HOTEL GAY EVENT

A colorful scene reminiscent of the exclusive functions held in the gilded salons of Paris, France, where cultured men and women of all races and creeds foregather for an evening of merriment and pleasure, was enacted in the famous Gold Room of the Congress Hotel last Saturday night when members of the Dressmakers Union, Local 100, entertained their husbands, sweethearts and friends at one of the gayest, most blithesome dancing parties ever held in Chicago.

At least 1,500 persons were in attendance and among this number were scores of members of our Race who frolicked until the wee hours of morning to the strains of jazzy tunes played by the Melody Syncopators.

There was no color line at this affair. Members of the Race arriving at the hotel, were courteously received by officials and dancing of mixed couples along the ballroom floor afforded a sight that was pleasing to the eye.

Among those members of the Race seen on the dance floor and chatting with friends in the Gold room were: Mr. and Mrs. E. T. Coleman, Miss Rosalie Mays, Milton Symonette, Juliette Carr, Dolores Taylor and Gertrude Dumini, Rufus Butler, Johnny Moore, Mr. and Mrs. Albert Elmore, Agnes Davenport, Norman Johnson, Luther Reed, Herman Brown, Miss Sarah Lancaster, Booker Showers, Miss Corrine England, Frank, Sonier, Mary Jones, Mary Moberly, Alicia De Marquy, Steve Brown, John Mims, Mr. and Mrs. M. W. Washington, Mr. and Mrs. E. Turner, Rosa Blackmond, Mrs. Fankie Burleson, Hattie Hopkins, Mr. Burdette Zeletta Duff, George Washinngton, Eric Carpenter, Hary Esters, Mr. and Mrs. W. H. Thomas Mary Williams, Elizabeth Gaston, Mrs. Ivy Jones, Mrs. Sallie Thomas, Mr. and Mrs. Cassius Figgs, Juanita Coleman, Effie Mannings, Augusta Houghton, W. M. Howell, Mrs. Florence Cook, Nelson Mason, Thomas McKell, John Washington, Clarence Jacobs.

Mr. and Mrs. Albert James, Miss Clare Monroe, Eugene Copeland, Lillian Phillips, Mamie Lawson, LaVerne Alexander, Kenneth Parks, Wert Jordan, Nannie Lewis, Edgar Lewis, Miss Emily Battles, Della Bethany, Mrs. Agnes Clark, Thomas Kirksey, Theesa Garner, Mr. and Mrs. Amos Williams, Billy Bell, Louise Curry, Lucille Clark, John Mims, Bertha T. Moore, Mildred Gladney, Jessie Welch, Mrs. Mary Potter, William Euton, Jesse Welch, Mrs. Mary Potter, Mrs.

'EQUAL OPPORTUNITY FOR ALL---'

Editorial 6-1-35 Chicago Defender

Anna Pepp, Bertha Berrion, Vertwer A. Pierce, Thelma Bell, Fred Pierce and T. R. Jackson

Thus spoke Mayor Edward J. Kelly Friday night during his address before members of the South Central Community Council at their annual banquet in the Savoy ballroom. The mayor, at the microphone in the upper section of the picture, told the assembly, which included besides members of the council, other distinguished men and women of both races, that "proper and full co-operation is the best way to end petty prejudices and differences." Richard L. Jones, at Mayor Kelly's left, was toastmaster. Just before leaving the mayor stopped to pose for a picture with Robert S. Abbott, editor and publisher of The Chicago Defender. Left to right, in the lower section are: Mrs. Cora E. Rollins, Mrs. Marjorie Stewart Joyner, Mr. Abbott, the mayor, Mrs. Mauvolyene Carpenter, Fourth Ward Democratic committeewoman, and James B. McCahey, president of the school board.

—Chicago Defender Photo.

Race Relations - 1935

Improvement of

Illinois.

Race Students Win Praise for Attending School Dance At Aragon

They forbade Race seniors and alumni to attend the Tilden Technical high school dance at the Trianon because, as they said, there was danger of a race riot. Again, there was the fear that the ballroom authorities would balk at permitting dark students to participate in the festivities. There was the further opinion freely expressed, that such association between Race students and white students would prove harmful for both groups. And so they drew the color line.

Not so, however with Lane Technical high school. This institution, located on the far Northside, held its affair at the Aragon ballroom, sister to the Trianon and owned by the same corporation. The dance, held under similar auspices as the Trianon affair, was enjoyed by five Race students and their girl friends (as the above photograph will show and changed the entire aspect of the affair from provincial to cosmopolitan in nature. It was an innovation for a Chicago high school, and gave not only the teachers, but some of the pupils and their parents something to think about.

"It reminded me of South America," one parent was heard to remark," and now that this has happened, I don't see why such affairs as this one have not been carried out all over the city. Certainly it gives the children a new appreciation of each other."

Another person, identified as one of the teachers assigned to chaperone the dance, declared: "I have never seen a better behaved group at any dance. Nor was there the slightest friction in the ballroom. It is my hope that this will act as a lever to break down all forms of prejudice and discrimination among our students of all races."

The dance was described by attendants as truly international in its aspect. It represented something rarely seen in this country, yet, something sorely needed to complete the education of those who depend upon our public school system for their proper understanding of each other. It was compared to affairs given in Paris, Brazil and in other sections of the world where all races and colors mingle in free companionship and learn to know the finer points in the characters of each rather than the narrow ideas that have prevailed for so long in America.

The one criticism of the Lane affair was that Race students did not receive their bids until the day of the affair, but this, it is said, will not happen again.

The young people who attended the dance at the Aragon Ballroom in Chicago included the following persons: left to right, back row—Harold Davis, La Verne Lewis, Albert R. George, Norman Liverpool and Harry Forte. Seated, left to right, Marguerite Jefferson, Arnita Osborne, Ruth Creach, Sadie Brown and Jacqueline Dennison.

Race Relations- 1935

Improvement of.

Louisiana

Minden, La., Herald
March 1, 1935

LEGION TO OFFER STUDENT AWARD IN COLORED SCHOOLS

Will Present Cup To the Outstanding Student of 1935

The Wiley-Pevy post of the American Legion will begin a new phase of work in the Webster Parish schools this year according to an announcement by W. G. Davis, post commander. The local post will endeavor to stimulate increased interest among negro students by awarding a cup to the most outstanding student in the Webster Parish Training School. Examination of school records will be made at the end of the present school year.

The Legion award committee, consisting of W. G. Davis, S. R. Emmons, Minden high school principal and Dr. Edgar Butler have visited the training school and announced the award.

Race Relations—1935

North Carolina

Improvement of.

Raleigh, N. C. Observer
April 17, 1935

Supreme Court Recesses To Attend Negro Funeral

Chief Justice W. P. Stacy and his four associates of the State Supreme Court recessed their usual Tuesday afternoon conference yesterday to attend the funeral of David Wright, for 27 years a Negro messenger of the court, at Manly Street Christian church.

Every available seat was occupied by members of the Negro race. The Supreme Court and attaches occupied seats to the left of the chancel. Rev. Thos. C. Hammond, pastor of the church, assisted by several other ministers, had charge of the service.

Chief Justice Stacy eulogized the deceased as one who played well his part upon the earthly scene. Amidst a chorus of "amen's" he declared that death is no respector of persons, calling with equal impartiality at the cottage of the poor and at the palace of the rich.

Rev. Squire Dowd, former pastor of Manly Street church, lined David's favorite hymn, "A Few More Years Will Roll," and the congregation sang it without musical accompaniment. Then the aged Negro minister pronounced an eulogy of his aged friend that brought the audience to its feet.

Resolutions of regret, letters of condolence and telegrams of sympathy were read. Then the Rev. Thos C. Hammond stepped to the pulpit and preached's David's favorite sermon. The minister held his audience spellbound as with dramatic power he pictured man going out of the world alone, carrying nothing with him, never to return and facing the final end either with regret or with satisfaction. He brought his sermon to a climax with Paul's description of a crown of righteousness for everyone who is faithful.

The vested choir sang "I'm Praying for you" and the last church service for David was over. He was buried in Mount Hope cemetery.

Gastonia, N. C. Gazette
March 21, 1935

Race Relationships.

In bringing to Gastonia next Tuesday night Dr. N. C. Newbold, head of the department of Negro education in the State, and officially connected with the North Carolina Inter-Racial Commission, the Gaston County Inter-Racial Council is doing a real service for the county. The council's plan to bring here from time to time men and women to speak to our people on various phases of the relationship between the races is one that should be fruitful of lasting good.

A few of the leading business and professional men of the county, both white and colored, have for some months been engaged in effecting the organization of this council and in studying the local situation with a view to promoting better relationship between the races here and particularly with a view to securing for the less privileged race a modicum of justice in our economic set-up.

Nearly one fourth of the population of Gaston county is colored. The two races are here living side by side and dependent in no small degree one upon the other. It is only common sense to assert that we should live and work together in a manner most helpful each to the other.

Relationship between the races in Gaston county is, we are proud to say, much better than it is in many places. There has been no major clash between them at any time, so far as we know. The county's record on lynching is one of which the present generation can feel proud. There has been no lynching here in almost fifty years. And yet there exist many inequalities and injustices, the burden of which has fallen on the Negro race. In matters of schools, sanitary and health activities and many other lines the Negro has not received the consideration that should have been his. One of the objects of the council is to assist the Negro in getting justice in the practical matters of living and to awaken the conscience of the white race to its responsibility.

Raleigh, N. C. Observer
March 15, 1935

INTERRACIAL COMMITTEE TALKS OVER PROJECTS

Discuss Plans For Negro Playground; Hampton Quartet Heard Here

Improvement of public facilities for Negroes here were discussed yesterday by the Wake Interracial Committee as it heard William Newell, city engineer, explain plans for a $100,000 playground and swimming pool project for Negroes.

A move is now underway for transfer of the old Negro Blind School property from the State to the city, for use in the playground project. An application wil' be made for PWA funds to carry out the plans.

The committee talked over the sewage problem in Negro sections especially as pertaining to Lincoln Park. Dr. L. E. McCauley stressed the need for better sewage facilities. The problem of Negro children of school age dropping from schools was also discussed.

A feature of the meeting was a brief concert by the noted Hampton Institute Quartet, in the city yesterday for appearances here and in this section. Molly Houston, Shaw University librarian, announced the opening of a drive to raise $1,000 for a library here for Negroes.

Appears at Peace.

The Hampdem Quartet also was heard in a recital at Peace Junior College Thursday morning in the school chapel. The quartet is on a goodwill tour arranged by L. R. Reynolds, head of, the Committee on Interracial Cooperation in the Carolinas and Virginia.

Selma, N. C. Johnstonian
August 22, 1935

Negro Family Makes Educational Record

Ed Cooper and Wife Have Educated Ten Children and Are Entirely Free From Debt.

BY ELIZABETH B. WARREN.

Washington, August 20.—If I were asked to name the outstanding Negro family in Eastern North Carolina I would name the Coopers of Washington.

Ed Cooper, the father, has educated his 10 children, owes no man, owns a modern, mortgage-free home and is a leader in his community.

Unaided, with limited education themselves, Cooper and his wife have sent seven of their children through college, two are now in college and the third is in high school.

A tin smith for the greater part of his life, Ed Cooper is a credit to his race and his community, and is regarded as such by his fellow-townsmen.

It was with reluctance on the part of the Coopers that I got their story. They feared some might think they sought publicity. They regarded what they have done merely as their duty to the large family, and were not the least conceited over it, nor did they dwell on their sacrifices. They counted it as a matter of course that not one of their children has ever been in trouble of any kind or caused the parents much worry.

Until he was 13 years of age, Ed Cooper lived in Martin county, going to school four months yearly at Pactolus. At 13 he began work and moved to Washington. Today at 62 Cooper makes a good impression. He uses good English, is posted on events of the day, has a good business and is free of debt.

No story of Ed Cooper would be complete without bringing in his helpmate, Laura Johnson Cooper, who came from Pitt county. Their home life has been kept on a high plane, and religion and constructive things have helped them make it the success it has been.

Five of their children have college degrees. Their learning has not proved a dangerous thing, and they are passing their knowledge on to others less fortunate.

Not the type of endeavor each of the children is now engaged in and the training which has fitted them for their work. Then think of the large families you know, white or colored, and draw your own conclusions.

Helen C. Cooper is now teaching in the local Negro school. She completed high school work at Oxford

and graduated from Hampton Institute.

Louise Cooper, also a graduate of Hampton, was supervisor of the Negro schools in Wake county last year, and is now State supervisor of adult education among her race in Eastern North Carolina.

Ruth Cooper Dawkins, graduate of the Fayetteville Norman School, taught until she married and now lives in New York.

Ed L. Cooper graduated from Union University in Richmond, Va., and is engaged in business in Boston, Mass.

Lilly B. Cooper Long, graduate of Shaw University of Raleigh, is new teaching in Burlington, N. C.

Robert L. Cooper, graduate of Boston University, received his master's degree and took special courses in social service, in which work he is now employed by the State of New York.

Corenius J. Cooper graduated from Lincoln University, Lincoln, Pa., and is doing welfare work in New York City.

George C. Cooper, now a freshman at Hampton Institute, has not decided what his life work will be.

Clarence Cooper is a sophomor in high school. He wants to be musician.

The children were not influence in any way as to what their lif work should be, and they were al lowed to go to schools of their own choice. The parents furnished them with necessary funds, and no scholarships or special awards were given any of them.

A remarkable thing about the Cooper family is their ability to stay out of debt. For many years there were as many as three children in college at one time, yet only once in his life has Ed Cooper ever borrowed any money.

That was years ago when he secured a loan of $50 to put a new roof on his home.

Their home would easily sell for $2,000. It contains a tiled bathroom, over-stuffed furniture, piano and radio, cases filled with good books, and the Coopers have a good cow, and their surroundings are attractive and good taste is displayed throughout the house.

All of the children follow their father in their religious life, joining the A. M. C. Zion Church. Their mother is a Baptist but helps as much in the Methodist activities When sickness or trouble of any kind visits their neighbors, the Coopers are in the forefront of those rendering assistance.

The parents are members of the Red Cross, Ed Cooper was president of the Negro Parent-Teacher Association for four years and has served his lodges in many official capacities. He is a good Democrat, votes intelligently and has been a member of his church board for 37 years.

While we were talking, the father asked me if I would like to hear his high school son play and sin Clarence sat at the piano and played two well known selections. Then he sang Joyce Kilmer's "Trees." His touch was splendid and there was a surprising sweetness in his voice. He played altogether by ear. He can hear almost any composition once or twice and then play the tune through.

Recently Ed Cooper spent 22 days in the Tayloe Hospital, where he underwent an operation. Hundreds of influential white friends came, along with many members of his race, bringing potted plants and dainty food. Physicians said they had seldom had a more popular patient.

CHARLOTTE, N. C.
OBSERVER

AUG 30 1935

THE CITY'S MOST INFLUENTIAL NEGRO.

The Charlotte Negro Citizens League will have a voice that carries farther and an influence that is far mightier in its extent with the elevation of THAD TATE to its presidency. His predecessors and successors in this office will join in that acclaim.

No member of the race in Charlotte is more worthily esteemed by the better element of the Negro population and by all the whites who know him and admire his record of business success and achievement as well as his personal uprightness and integrity as a citizen of this community through the long years.

THAD TATE never met a man of any color and failed to impress him with his intelligence, his probity and his high-mindedness. He has made a record for goodness and usefulness in Charlotte during his long residence here, as a citizen and as a business man, that puts to shame that of a multitude of others more highly advantaged and positioned.

THAD'S achievements, his career and his life constitute a challenge not only to the members of his own race but to the young of all conditions and circumstances.

He has made his way to high places by strict and diligent attention to his own affairs, perseverance, frugality, thriftiness and hard work: he has known his place and observed it: he has been polite and courteous and considerate of others: he has always made it a rule of his experience to be of help to those who indicated that they would help themselves: he has obeyed the law with scrupulous concern and fidelity, and been honest and honorable in all of his ways and dealings with his fellowman—one whose head was squarely set on his shoulders and one whose heart was athrob with human sympathy.

Race Relations-1935

Improvement of

South Carolina

Columbia, S. C. State
June 12, 1935

Threatening a Columbia Negro Pastor.

A letter published in The State last Saturday conveyed the information that following a "misunderstanding when one of his church school pupils was struck by an automobile in front of the church" the Rev. S. S. Youngblood, pastor of the First Calvary Baptist church, on the 1400 block of Richland street, had received an anonymous letter demanding that he move away from his home, which is the parsonage.

The writer of the letter published in The State said in part:

"Because I know that the spirit prompting this act (the threatening letter) is not the sentiment of the respectable citizens of Columbia, a city where race relations are ideal, I am anxious that this matter be brought to the attention of the general public, and the pastor and congregation of First Calvary church be relieved of the embarrassment of providing another parsonage."

Mayor Owens was out of the city at that time, and his comment on this matter could not be presented before yesterday morning. The mayor said, as we were morally assured he would, that the pastor of that Negro church did not have to move, and that "if it is felt that there is need of protection, the city will not hesitate to give it."

The mayor might have added his belief that the white people of Columbia, competent to speak for Columbia, condemn such spirit as indicated in the threatening letter, and that he would have their unqualified support in guaranteeing the fullest protection to all law-abiding Negro residents of this city, where the race relations have been of the best. The high quality of a large percentage of the Negro residents of Columbia is recognized by the respectable white elements; it is also appreciated, and no disturbance of the good relations is to be permitted.

While the mayor pays no attention to anonymous letters which he receives, those less highly placed may naturally be more apprehensive and it is just as well that public notice be given to all evilly inclined, that the full protection of the government is assured all law respecting persons, white and colored.

Meanwhile, users of the mails to send threatening letters are monkeying with Uncle Sam, and opening the way to get into the Atlanta penitentiary.

Race Relations - 1935.
Improvement of

Tennessee

Negroes Formerly Attended Tennessee College

MARYVILLE, Tenn. (By John H. Coffin for ANP) — The annual banquet of Maryville College featured on its program a local Negro quartet composed of Mrs. Eulah M. Coffin, soprano; Mrs. Ruby George, alto; Herbert Carr, tenor, and Claiborne Porter, bass. This marks the second consecutive year that this quartet has been invited to entertain this body.

Maryville College is regarded as one of the South's finest white church colleges. At one time quite a number of Negroes attended the school. 5-11-35

The following are some Negroes who hold diplomas from the college:

Dr. William Franklin, president emeritus of Swift Memorial College, Rogerville; Prof. W. H. Hannum of Livingstone College, Salisbury, N. C.; Bishop P. A. Wallace of Brooklyn, N. Y.; Professor O. C. Wallace of Alcoa, Tenn.; and several others not known to the correspondent. Bishop Wallace was the last Negro to attend and graduate from Maryville College.

DR. W. Y. BELL, NOTED MINISTER ACCEPT HOWARD UNI. OFFER

Plaindealer 6-14-35
Kansas City, Kansas

MEMPHIS, Tenn., June 14--(By The Continental Press)—Dr. W. Y. Bell, noted minister of the Mt. Olive church, threw a veritable bombshell into the morning worship at his church here Sunday when he announced formally he had "about decided to accept" the proffered professorship of Biblical Interpretation at Howard university.

The great assemblage was stunned beyond speech when Dr. Bell in a suppressed, yet audible tone, said, "I have about decided to accept the work at Howard university this Fall, provided, however, I can secure release from the bishop of this canference of relinuishing the Mount Olive

The "bishop of the conference" re- pastorate, not that the Howard ferred to by Dr. Bell in his announce- position would not offer an excepment is Bishop J. Arthur Hamlett, of tionally fine opportunity for service the Fifth Episcopal district, who liv- but rather that his services were es in Kansas City, Kans., of which the needed in his present position as Jackson-Memphis and other annual leader of the Mt. Olive congregation conferences of Tennessee are a part. which is one of the largest and most

Following his announcement, Dr. influential of the entire C. M. E. Bell was prevailed upon by various church and South and as for that.

leaders of Mt. Olive church and re- A call for Bishop Hamlett at his ligious leaders of all churches and Kansas City home brought informa throughout the city and nation, tion that he was somewhere in the that he would dismiss all thoughts neighborhood of Nashville, where he could not be reached Sunday and Monday for a statement as to his position in the matter of releasing Dr. Bell to accept the Howard professorship.

Bishop Hamlett Makes Statement

When interviewed at Kansas City, Wednesday afternon, Bishop Hamlett was reluctant to discuss the matter. After much insistence, he said:

"I have just been informed of Dr. Bell's announcement of his willingness to accept the position at Howard university. I am not prepared at this time to advise regarding an official release of Dr. Bell from the Mt. Olive church in Memphis.

"When the offer was first made by the trustees of Howard, I hesitated to discourage serious consideration of the opportunity. But I have been looking more carefully into the unusual program initiated by the Mount Olive church under Dr. Bell's leadership, involving as it does, a wide range of religious and social interests, challenging the co-operation of the leading white people of Memphis.

"So that I must, in justice to that work, examine again the reactions of the Memphis situation to the losing of Dr. Bell from that pulpit," the Kansas City Bishop stated.

In alluding to Dr. Bell's expressed willingness to accept "providing he could get a release from the bishop of the conference, "Bishop Hamlett seems unwilling to accept responsibility. "Nor can responsibility for the possible effects which his release would invite to that work be hastily assumed as my own;" is the way Bishop Hamlett put his position as regards his assuming "responsibility" for Memphis' reaction to an 'official release" granting Dr. Bell permission to relinquish the Mount Olive pastorate to accept the Howard university post.

Leaders both within and without the C. M. E. church have importuned Dr. Bell to remain, and are bringing influence to bear upon Bishop Hamlett that he will not give official assent to Dr. Bell's leaving the Mt. Olive pastorate. Strong petitions are pouring in through the mails and otherwise, insisting that Dr. Bell will remain here in Memphis. The Methodist Episcopal church, South, through its leaders, are deeply concerned in the matter of Dr. Bell's remaining here at Mt. Olive church, for it was in response to a stirring appeal made by Dr. Bell before the Women's Missionary Council here that his request was granted in the metter of inaugurating Mission Study classes through the week at Mt. Olive church, which are supported by the Southern white going from Memphis would seriously church, and it is thought that his and averseoy affect the status and continuation of such classes. Other such classes which have been promised, are said to be not likely if he should leave Memphis.

Another major factor being used to induce Dr Bell to remain is the program of the Southern Methodist church, which has as its objective the establishment and fostering of one of the famous Bethlehem Houses here in Memphis, such institutions being welfare and social agencies conducted by the Southern Methodists for the Negro citizens. There are two such institutions already in operation, one at Augusta, Ga., and other at Nashville. The white church desires Dr. Bell's retention here to have his counsel in matters affecting the two races, and they indicate his departure would be a serious loss to the religious, social and civic life of the community at large.

KNOXVILLE, TENN. JOURNAL

JUN 30 1935

THE "NEW EDUCATION"

(Nashville Tennessean)

Recent social charges, which have brought about a new outlook and a new mannner of approach to our problems, national, state, local and individual, have posed a responsibility for the educators of this country.

Deliberations at the meeting a few months ago of the National Educational Association proved that the new school problem is an important one and that the educational leaders of the country are awake to the possibilities that lie in the proper solution of it.

Society is made up of the same people who composed it five years ago or ten years ago, but vast differences have come about in their psychology. Liberalism is in the air, and our backs have been set resolutely against many of the old ways which we formerly had regarded as unchangeable. The more intelligent educators realize they would be wasting their own time and that of the children in their care if they were to insist upon preparing their charges for life in the old order when they must grow up and take their places in a new world.

Fortunately, new element already had been injected into education through the interest and untiring efforts of a relatively small group of pioneers in progressive education. They had more or less uprooted some of the time-worn concepts of educators and had tendered the field of education receptive to the idea of change. So that now, faced with the necessity of adapting itself to cope with the general problem of education, upon which revolutionary social changes have superimposed an utterly new responsibility, the school systems have been at least partly prepared psychologically to cope with the situation which now confronts them.

In the examination of this problem, Nashville is taking a leading position in the South. The conference at Peabody is being sponsored by the teachers' college and also by the Davidson County Teachers' Association, the Nashville City Teachers' Association and the Progressive Education Association.

These groups, acting cooperatively, have called to Nashville leaders in education, business, religion and other fields throughout the South in order to obtain views on how best to fit the country's educational plan to the changing social order. The program at Peabody is being duplicated at Fisk university, so that the Negro teachers will have advantage of these discussions.

It is possible that out of these meetings definite recommendations will come which will constitute valuable contributions to the future program of education, not alone of this section, but of the nation as a whole. Barring such a development, this exchange of views is certain to provide every teacher who attends the sessions a horizon somewhat widened by contact with the speakers, a better understanding of recent social changes as they affect the child, the home and the school, and a new inspiration and a new courage with which to take up school-room duties when classes reopen in the fall.

IMPROVED RACE RELATIONS

THE FACT THAT THERE IS A MARKED improvement in race relations throughout the Southland is evident on every side, even to the most casual observer. In fact, the determined manner in which the leaders of the white race are going about that business of instilling the doctrines of the Christian religion into the minds of their mass group, is without question having the desired result.

This thought comes more forcibly to mind in view of the relation of his experience on the part of a lawyer of the Negro racial group in a nearby county, wherein he was called there to defend a member of his racial group charged with having caused the death of a white resident the result of an automobile accident. Friends of both the Negro defendant and his lawyer were somewhat apprehensive lest the residents of the town, which is occupied entirely by white persons, might manifest an inclination to divert justice in view of the race of the defendant. Not so, however, according to the lawyer of the racial group. Not only did the presiding jurists and court officials exhibit a most courteous and considerate attitude, but the brilliant young white attorney who conducted the prosecution, as well as relatives of the deceased, were as courteous and ethical as was possible.

According to reports coming from other Southern states, the same attitude has been repeatedly exhibited toward Negroes in recent years, all of which is vastly different to that which prevailed many years ago. There is a marked improvement as concerns the racial attitude of the majority group toward the minority racial group and such is due in a large measure to the determined manner in which the militant white church is instilling the teachings of Christ into the hearts of their communicants.

Race Relations-1935

Virginia
6

Improvement of

PETERSBURG, VA.
PROGRESS INDEX

JAN 2 7 1935

The Races Should Know Each Other Better

Editor Progress-Index:

Dear Sir—Reading an article a few days ago and it may have been from your pen, I am not certain. However, it related to an incident in a legislative body in which a suggestion was made that instead of paying $5 or $7 per day of the taxpayers' money for the services of a chaplain, when the services of each of two solons who were ministers might be had alternately gratis they be requested to serve. The suggestion was adopted.

It struck me as being eminently right. It savored of the virtue termed righteousness or right dealing. I believe in doing the right thing by everybody, regardless of race, conditions or station; irrespective of what many think, say or do. I fall short at times because I am finite. "Righteousness exalteth a nation." We opine that it would be eminently right to have text books in all our schools from which all students may imbibe knowledge of the valorous, the heroic deeds, the worthy accomplishments in all the activities of life, produced by the brawn, brain and prowess of all peoples concerned.

By virtue of close contact, parents in both races, colored and white, knew each other; their likes, dislikes, idiosyncrasies, weaknesses, etc. In the past two generations they seem to be born far apart and as they grow in age the breach widens. What the younger generation of whites know about the Negro they must acquire largely from school books, literature, newspapers, etc. Sorry to say, the text books now in use scarcely give the Negro passing notice, not ten per cent. of that given in my school boy days of 70 years ago. As to newspapers, with rare exceptions, only his evil deeds, his faults, his derelictions are made public.

The dawn breaks. Says the Southern Workman: "Far-sighted whites and Negroes in the South are promoting the study of the Negro in schools and colleges." There is one organization, the Commission On Interracial Cooperation with offices in Atlanta, Ga. White and Negro colleges particularly are working together for a fine understanding of the two races.

President John P. O'Connell of East Radford Teachers' College, East Radford, Va., secured 600 copies of "America's Tenth Man" to use as supplementary material to acquaint the students with the history and achievements of American Negroes."

There is perhaps no white college in the country doing more of this work than the Arkansas State College, located at Conway. Questions discussed are: "Home life of the Negro;" "Sanitary problems in Negro districts;" the "plight of Negro schools;" "Negro colleges," "lynching and mob law;" "problems of Negro suffrage;" "Equal opportunities for whites and blacks." Students of Virginia Seminary in Lynchburg, and a small group of students at Randolph-Macon Teachers' College and Lynchburg College have conducted an Interracial Forum which meets in consecutive order at one of these institutions.

Mr. Editor, right thought leads to right action. Principles of righteousness underlie these deeds.

We believe that school facilities should be provided for all children that rather than elaborate provision being made for a few away up, reasonable provision be made for the mass away down. Since compulsory school attendance is a statue, it is right that buildings be provided for the young folk and that they be compelled to attend. Some people need to be saved from themselves. And now, dear sir, in spite of Petersburg's shortcomings, there are a few scions of the stalwart white folks that majestically stood in this forest, of whom we made mention recently, and a few of the giants of color mentioned some months ago yet with us, and have not bowed the knee to filthy lucre, exploitation, etc., to whom if there were an influx of the same type, Petersburg would "be like a tree planted by the rivers of water."

WM. H. JOHNSON.

Petersburg

BROTHERHOOD OF RACES TOPIC AT VA. INSTITUTE

Journal & guide
Norfolk, Va.

Divergent Views Are Voiced By Various Speakers

1-26-35

Special to Journal and Guide

CHARLOTTE, Va. — Running concurrently with and as a part of the Institute of Public Affairs held at the University of Virginia, July 1-11, inclusive, was the round table on "The Church in a Changing World." The leader of this conference was the Rev. John McDowell, D. D., secretary of the committee on social and industrial relations of the Presbyterian church in America.

The special subject for the last day, July 11, was "The Church and Racial Brotherhood," and Dr. Charles G. Naphis, director of the institute, arranged to have representatives of both races present.

This session was held in Madison Hall and opened at 9:30 a. m., with Rev. Mr. McDowell presiding. From the main topic, "The Church and Racial Brotherhood," the Rev. Don Frank Fenn, rector, Church of Saint Michael and All Angels, Baltimore, Md., delivered a stirring address in which he deplored the unwholesome social and economic condition under which many Negroes, especially in the South, are forced to live, and urged the white people to adopt an attitude more in accord with the principles of human brotherhood.

Inferiority Denied

He suggested as a solgan, "Equal opportunity for the development of one's highest possibilities." He also expressed disapproval of any approach to the problem based on the idea that Negroes are inherently inferior to white people.

Following the address of Dr. Fenn, Dr. McDowell called for discussion from the floor and urged each one present to participate.

One member of the white group referred to the traditional friendship of the South for the Negro and expressed the view that the only wise approach to the problem of better race relations was that based on complete separation of the races in all relations of a social nature. A white minister intimated that references to the South's friendship for the Negro would come with better grace from the Negro himself.

Dr. R. E. Blackwell, president, Randolph Macon College, and head of the State Interracial Commission, expresed the view that such an address as that delivered by Rev. Mr. Fenn would have been more efficacious if delivered to a group composed of white people only, though he agreed in the main with what had been said.

Negroes who discussed the address included Atorney J. Eugene Diggs of Norfolk, who spoke of the suffering of the masses of Negroes in that city and the easy mark which they thus become for the advocate of Communism, and Dr. G. B. Hancock of Virginia Union University, who thought that more would be accomplished by an effort to serve the specific needs of Negroes as they arise than by attention to high sounding principles.

L. C. White of Hampton Institute, who disagreed with Dr. Hancock, thought that the failure of the white race to think of the Negro in terms of human brotherhood had made Negro life cheap in the estimation of the whites and that therefore it had been exploited with impunity.

Cooperation Noted

Prof. Wm. M. Cooper of Hampton Institute discussed briefly the program of adult education being carried on in certain sections of Virginia, and said that white people could help Negroes by publicly recognizing and approving their worthy acts. Dr. John M. Gandy of Virginia State College agreed with Mr. Cooper and supported this view with timely illustrations.

Major Walter R. Brown of Hampton Institute, spoke encouragingly of CCC camps in Virginia and told of some of the ways in which white and colored people had cooperated in that work.

The afternoon session was a continuation of the discussion of Dr. Fenn's address, the principal emphasis being on the problem of translating the principles of human brotherhood into living realities.

In this connection the ever-recurring question of social equality projected itself into the discussion and it was evident for a time that the conference as a whole was not sure of itself upon this point. It was soon made clear, however, that the Negro seeks equal opportunity, he is not concerned about intermarriage except that he resents all laws against such, chiefly on the ground that such laws deprive the Negro women, the greatest victims of injustice of the legal protection provided to all other women, and which, becausse of circumstances she had nothing nothing to do with creating, she needs more than any of the others.

The discussions were characterized by a spirit of tolerance and mutual respect, such as is seldom exhibited on such occasions and much credit is due to Dr. McDowell for the splendid and impartical manner in which he presided.

COLLEGE FOR WHITE VIRGINIANS HONOR FAITHFUL SERVANT

WILLIAMSBURG, Va.— Graduates returned to William and Mary College, white institution, Saturday in their annual home-coming, to do honor to Henry Billups, Negro servant about the institution, who for 45 years served as bell ringer at the institution.

The entire alumni session in Phi Beta Kappa Hall, following a football game with Virginia Military Institute, was devoted to praise of Billups for his many years of faithful and devoted service.

Col. John W. Wright, U. S. A., of the class off 1895, presented on behalf of the alumni, a gold watch and chain and a gold bel and seal of the college. He tolc of a recent visit to Williamsburg of his lonliness amid the new surroundings made possible by the generosity of Mr. Rockefeller when suddenly a kindly voice called the colonel's name. It was the voice of the old bell ringer, the only remaining link in the chair that reached back in Col. Wright's memory for 40 years, the only living tie that binds the old and the new William and Mary.

Audience Stands To Cheer.

The entire audience, the largest in many years, stood and greeted the presentation with prolonged applause, and remained standing in silence as the flashlights and the cameras clicked, and even to the end of the speech of acceptance.

Reminiscences of humorous incidents of former presidents, teachers, and students, some of whom were in the audience, characterized the bell ringer's response.

As Billups entered the stadium near the end of the first quarter with his little nephew from Washington, dressed in his Dunbar High School cadet uniform, as military aid, the bell ringer was greeted by repeated yells from the William and Mary group of spectators. Between the halves, even the loud speaker sang his praises.

Contrasting other honors conferred by the college with his own Billups said theirs were on parchment to be hung on the wall or stored away in a trunk, while his was on gold and to be worn every day, and with a bell to attract attention should anyone fail to notice it.

The President Speaks.

The president of the college, the Honorable John Stewart Bryan, referred to the guest of honor in the words of Homer as "The Blameless Ethiopian." He spoke of the occasion as a spontaneous expression of the William and Mary spirit, that something that money can't buy, which in itself is a mark of culture, and that Henry Billups is a product of that culture.

Billups lives in his own home just across the street from the college campus. Good fortune smiled upon him in the reconstruction of historic Williamsburg to the extent of $27,000 for his old home in addition to the new site.

The longest period in which Billups has been away from the William and Mary campus during the 47 years of his employment was two weeks when he was one of the attendants with the college exhibit at the Jamestown Exposition. He was recently chosen as the first member of his race to serve on the grand jury of Williamsburg.

Reserved seats were provided in the Phi Beta Kappa auditorium for the bell ringer's relatives and friends. Among those present were his wife, Mrs. Rebecca Billups, his sister, Mrs. Edward M Harris, of Philadelphia; his niece and her husband, Attorney and Mrs. Emory B. Smith, of Washington, and their son, Emory Harris Smith.

Ambassador of Goodwil

ON THE opposite page is printed a brief sketch of Dr ROBERT EMORY BLACKWELL, chairman of the Virginia Commission on Interracial Cooperation. The little pen picture does not do credit to Dr. BLACKWELL. It barely recites the facts of his identification with the Interracial Commission, a movement that is gathering more momentum in the State due largely to the far-reaching influence of Dr. BLACKWELL and the sagacious direction of the work by Mr. L. R. REYNOLDS, the executive secretary for Virginia and North Carolina.

There are many young white men in the southern states, like Dr. GUY B. JOHNSON, for example, of the University of North Carolina, who are grappling constructively and effectively with the South's major social question—the race problem; but there are very few men who have passed the age of 60 years, who seem willing to commit themselves to a definite program of adjustment. Dr. BLACKWELL is therefore an exception, although he has company—even though it is small.

It is a tribute to his hearty physical and mental equipment, that after living to be an octogenarian, he is as virile in mind and body as many men years younger than himself; able to carry on as president of Randolph-Macon College, and engage in other activities in the fields of education, religion and social service. It is fortunate for the State that he has been able to remain in harness long past the time when less favored men retire. As Chairman of the Virginia Commission on Interracial Cooperation Dr. BLACKWELL is shaping the policies of a movement that is making a large contribution to better understanding and more harmonious relations between the races. He believes firmly, and frequently states his belief publicly, that the white people of the State who are in complete political and social control, are not aware of conditions as they exist in some situations, and should, through the medium of carefully selected committees on interracial cooperation, acquaint themselves with these conditions, and, having found the facts, take necessary steps to correct abuses where they exist.

Dr. BLACKWELL believes that the channels of intelligent communication between white and colored citizens should be kept open. No question has been proposed in the Commission's conferences which he has not studied with an open mind.

He is truly an ambassador goodwill; truly a Christian who not only preaches but practices Christianity. He is just as truly a "great Virginian" as any of those who are preeminent in the social progress of the commonwealth. When his work is finally completed, he will go down in history as one of the eminent statesmen of his time.

Race Relations,—1935

Meetings, Conferences, etc.

Alabama.

Orangeburg, S. C., Democrat
January 22, 1935

MRS. GEO. E. DAVIS HAS INTERESTING VISIT TO TUSKEEGEE.

Mrs. Geo. E. Davis has just returned from an interesting trip to Tuskeegee and Woman's College, Montgomery, Ala. Following the special meeting of the woman's division of the Inter Racial Commission, in Atlanta, an invited group visited Tuskeegee Normal and Industrial Institute.

Dorothy Hall is the guest dormitory and dining hall for white guests and the first floor is given over to the office of President Moton's wife and to class rooms of the Industrial Art Department for girl students. This school is a demonstration of Negro capacity in maintaining a self-sufficient community.

It is a social labratory in that it has projected a number of movements looking to the advancement of the Negro race as a whole, such as the Farmers Conference, the Business League, Negro Health and Housing programs, and many others worthwhile.

It is a Research Center, both for the Negro and other races. The work of Dr. M. N. Work, Dr. Carver, the great scientest, Dr. R. R. Moton, are nationally known and recognized.

It is conspicuous in that it has rendered service as to point of helpful contact between the two races in America in their efforts toward an understanding and cooperation in the promotion of good will.

Tuskeegee has 2,000 students and a faculty of 235, with 132 buildings valued at $3,000, and an endowment of over $6,000,000. Forty-one trades are taught there and every student must serve or study in vocational training for at least three years.

At Montgomery, Ala., Mrs. Davis was the guest of Dr. and Mrs. W. M. Rivers at Woman's College. Dr. Rivers will be remembered as the last president of Orangeburg College. Mrs. Davis had the pleasure of seeing the new Alabama Governor inaugurated and being a guest at the Governor's wife's luncheon immediately following.

Friends of the Rivers will be interested to know that Dr. Thurston Rivers is a specialist in internal medicine, practicing in Montgomery, and Dr. Walter Rivers is a practicing dentist and a professor in the Louisville College of Dentistry, in Louisville, Ky.

Birmingham, Ala. News
March 7, 1935

HARMONY URGED

Interracial Relations Topic Discussed On Miles College Program

The need for harmonious interracial relations was stressed at one of a series of programs held here Wednesday in the interest of the Miles Memorial College for Negroes.

Harry Denman, lay leader of the North Alabama Conference, Methodist Episcopal Church, South, presided at this meeting, held at the Southside C. M. E. (Negro) Church. The invocation was given by Dr. Guy E. Snavely, president, Birmingham-Southern College. Other speakers included Dr. Henry M. Edmonds, pastor, Independent Presbyterian Church; A. F. Lindbergh, lay leader, Bessemer district, Methodist Church, and Howard Yeilding, Birmingham Methodist lay leader.

The Rev. H. P. Porter, Negro bishop of Alabama, was honored at a birthday banquet at noon Wednesday. Dinner was served white guests attending the meeting.

Montgomery, Ala., Advertiser
November 5, 1935

Local Ministers Meet At Tuskegee; 'Racial Cooperation' Agnew's Topic

"Racial Cooperation" was the theme of the November meeting of the Montgomery Ministerial Association Monday at Tuskegee Institute. The principal address on this subject was given by Dr. Walter D. Agnew, president of Huntingdon College. The address of welcome by Dr. F. B. Patterson, president of Tuskegee Institute, and the addresses of Dean Williams and Prof. Gampbell were along similar lines. Dr. George Carver, head of the chemistry department, told of the wonderful work that has been done with oils he extracted from the peanut in building up wasted and shrunken limbs caused by infantile paralysis. Others to speak briefly were Mrs. Joseph Brevard Jones, president, Montgomery Y. W. C. A.; Mrs. Walter D. Agnew, president, Montgomery Choir Guild; and Dr. Richard Wilkinson, rector, St. John's Episcopal Church, Montgomery.

The association on motion of Dr. Wilkinson agreed to ask its members to call attention from their pulpits of the movement now underway by the white people of the South to finance and present to the Institute an agricultural building. J. H. Parrish, pastor of the Cloverdale Christian Church, was elected to membership in the association.

Dr. Agnew spoke in part as follows:

"If a program of cooperation between the races could be initiated acocrding to the mutual agreements of advanced Christian groups such as are gathered here today, we could enter at once upon the progressive development of plans and programs that would rapidly hasten the millennium.

"Unhappily, there are difficulties involved, difficulties with which we must be patient, but difficulties with which we must indeed strive if there is to be improvement in our society for all races that are among us.

Basis Of Cooperation

"In seeking to find a basis upon which we can cooperate, I am sure we would all place at the head of the list the fundamental postulate that racial integrity must be preserved. There seems to be very little difference in opinion at this point among leaders of all races.

"If racial integrity is to be preserved some of our customs and conventions, doubtless many, in the relations between the races must be maintained. But customs that develop lines of cleverage on any other basis cannot be justified according to Christian principles. Whatever conventions and customs are defended on any basis of race superiority or privilege, must finally be eliminated if we are to have a Christian society. Any race that is striving to be Christian will want every other race to have the same blessing of God, the same relative standards of living and the same opportunities for self-realization. Long ago our fathers declared for us, We hold these truths to be self-evidenct that all men are created equal' (which we interpret to mean are created to enjoy equal opportunities); that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men. It is easy to talk about justice and idealism between races that are far apart, but here we are in the providence of God living together. There is a great danger that there shall be too wide a difference between our idealism and our practice.

DR. WALTER D. AGNEW

Success Achieved

"Let us thank God and take courage for the successes already achieved in cooperation between the colored and white races in our Southland. I shall mention in these few remarks three ways in which it seems to me cooperation between the races is vital:

"It seems to me that one of the functions in our life demanding cooperation is in the field of health. Neither race can be independent of the other in this realm of our living. Whatever regulations or health conditions are maintained for one race must be maintained for the other, or both races will be in constant peril of contagion and death. Whatever sanitary conditions are provided for one race should be provided for the other. This is such a truism and is so axiomatic that it would seem that there could be no barrier toward securing the same conditions for good health for everybody of whatever race, social condition, or standard of living. But this gospel must be preached with all vigilance by ministers and everybody else if peril for everybody is to be eliminated from our health conditions.

"I well remember, years ago, how every member of my family had diphtheria. When the source of it was investigated it was discovered that the family washing had been carried each week into a part of the city where sanitary conditions were utterly impossible. Nobody could live under such conditions and not suffer from the contagion and carry it wherever he went.

Field Of Education

"Another area in which we can cooperate is in the field of education. Ignorance and superstition are in perilous and harmful to society as disease. All our people, every race among us, should have opportunities of education. We are coming to realize this more and more, although we are far from the ideal in providing adequate educational opportunities for the white as well as for the colored race. What a fine opportunity for cooperation between the races we have now in the erection of an agricultural building on the campus of the Tuskegee Institute. The members of this Ministerial Association could not render a better service to their own people than to persuade them to contribute toward this enterprise. The spiritual enrichment that would come to them would carry over into all areas of their lives and loosen their purse strings to all the enterprises of the church.

"The few wealthy men who have been helping Tuskegee Institute for the past several years could doubtless be persuaded to erect this building without a popular movement, in which many hundreds of people might contribute, but if this should happen, our own people would lose an unusual opportunity for developing racial good will and creating an atmosphere that would be helpful to both races throughout the coming years.

Standard Of Living

"Another area of our society in which we may engage in racial cooperation is that of the standard of living. Aside from all ethical considerations as to human rights and justice, we cannot have a prosperous society without a better distribution of goods which requires of course, better distribution of buying capacity.

"If we could but have an adequate wage scale for the people who labor with their hands, we would go far toward achieving better health, better education and continued financial prosperity for all our people. It is the inability of the great throng of laboring people to purchase that is now leaving the goods piled up in warehouses and our railroad trains running with empty box cars and our retail stores reducing their stock of goods. We are all living together here. We stand or fall together. We become poor or prosperous together. We become well or sick together. We become ignorant or educated together. A distinguished president has often been quoted as saying that a country cannot exist half slave and half free. This can be paraphrased in an utterance with just as much wisdom and involving the same principles when we say that our society cannot continue with one-half of the society people enjoying life, liberty and the pursuit of happiness and the other half submerged without it."

Local Ministers Meet At Tuskegee; 'Racial Cooperation' Agnew's Topic

"Racial Cooperation" was the theme of the November meeting of the Montgomery Ministerial Association Monday at Tuskegee Institute. The principal address on this subject was given by Dr. Walter D. Agnew, president of Huntingdon College. The address of welcome by Dr. F. B. Patterson, president of Tuskegee Institute, and the addresses of Dean Williams and Prof. Campbell were along similar lines. Dr. George Carver, head of the chemistry department, told of the wonderful work that has been done with oils he extracted from the peanut in building up wasted and shrunken limbs caused by infantile paralysis. Others to speak briefly were Mrs. Joseph Brevard Jones, president, Montgomery Y. W. C. A.; Mrs. Walter D. Agnew, president, Montgomery Choir Guild; and Dr. Richard Wilkinson, rector, St. John's Episcopal Church, Montgomery.

DR. WALTER D. AGNEW

The association on motion of Dr. Wilkinson agreed to ask its members to call attention from their pulpits of the movement now underway by the white people of the South to finance and present to the Institute an agricultural building. J. H. Parrish, pastor of the Cloverdale Christian Church, was elected to membership in the association.

Dr. Agnew spoke in part as follows:

"If a program of cooperation between the races could be initiated acocrding to the mutual agreements of advanced Christian groups such as are gathered here today, we could enter at once upon the progressive development of plans and programs that would rapidly hasten the millennium.

"Unhappily, there are difficulties involved, difficulties with which we must be patient, but difficulties with which we must indeed strive if there is to be improvement in our society for all races that are among us.

Basis Of Cooperation

"In seeking to find a basis upon which we can cooperate, I am sure we would all place at the head of the list the fundamental postulate that racial integrity must be preserved. There seems to be very little difference in opinion at this point among leaders of all races.

"If racial integrity is to be preserved, some of our customs and conventions, doubtless many, in the relations between the races must be maintained. But customs that develop lines of cleverage on any other basis cannot be justified according to Christian principles. Whatever conventions and customs are defended on any basis of race superiority or privilege, must finally be eliminated if we are to have a Christian society. Any race that is striving to be Christian will want every other race to have the same blessing of God, the same relative standards of living and the same opportunities for self-realization. Long ago our fathers declared for us, We hold these truths to be self-evidenct that all men are created equal' (which we interpret to mean are created to enjoy equal opportunities); that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men. It is easy to talk about justice and idealism between races that are far apart, but here we are in the providence of God living together. There is a great danger that there shall be too wide a difference between our idealism and our practice.

Success Achieved

"Let us thank God and take courage for the successes already achieved in cooperation between the colored and white races in our Southland. I shall mention in these few remarks three ways in which it seems to me cooperation between the races is vital:

"It seems to me that one of the functions in our life demanding cooperation is in the field of health. Neither race can be independent of the other in this realm of our living. Whatever regulations or health conditions are maintained for one race must be maintained for the other, or both races will be in constant peril of contagion and death. Whatever sanitary conditions are provided for one race should be provided for the other. This is such a truism and is so axiomatic that it would seem that there could be no barrier toward securing the same conditions for good health for everybody of whatever race, social condition, or standard of living. But this gospel must be preached with all vigilance by ministers and everybody else if peril for everybody is to be eliminated from our health conditions.

"I well remember, years ago, how every member of my family had diphtheria. When the source of it was investigated it was discovered that the family washing had been carried each week into a part of the city where sanitary conditions were utterly impossible. Nobody could live under such conditions and not suffer from the contagion and carry it wherever he went.

Field Of Education

"Another area in which we can cooperate is in the field of education. Ignorance and superstition are in perilous and harmful to society as disease. All our people, every race among us, should have opportunities of education. We are coming to realize this more and more, although we are far from the ideal in providing adequate educational opportunities for the white as well as for the colored race. What a fine opportunity for cooperation between the races we have now in the erection of an agricultural building on the campus of the Tuskegee Institute. The members of this Ministerial Association could not render a better service to their own people than to persuade them to contribute toward this enterprise. The spiritual enrichment that would come to them would carry over into all areas of their lives and loosen their purse strings to all the enterprises of the church.

"The few wealthy men who have been helping Tuskegee Institute for the past several years could doubtless be persuaded to erect this building without a popular movement, in which many hundreds of people might contribute, but if this should happen, our own people would lose an unusual opportunity for developing racial good will and creating an atmosphere that would be helpful to both races throughout the coming years.

Standard Of Living

"Another area of our society in which we may engage in racial cooperation is that of the standard of living. Aside from all ethical considerations as to human rights and justice, we cannot have a prosperous society without a better distribution of goods which requires of course, better distribution of buying capacity.

"If we could but have an adequate wage scale for the people who labor with their hands, we would go far toward achieving better health, better education and continued financial prosperity for all our people. It is the inability of the great throng of laboring people to purchase that is now leaving the goods piled up in warehouses and our railroad trains running with empty box cars and our retail stores reducing their stock of goods. We are all living together here. We stand or fall together. We become poor or prosperous together. We become well or sick together. We become ignorant or educated together. A distinguished president has often been quoted as saying that a country cannot exist half slave and half free. This can be paraphrased in an utterance with just as much wisdom and involving the same principles when we say that our society cannot continue with one-half of the society people enjoying life, liberty and the pursuit of happiness and the other half submerged without it."

Race Relations - 1935
Meetings, Conferences, etc.

Colorado

INTERRACIAL PROGAM IN DENVER, FEB. 3

Extensive Plans Made For Observance of Annual Occasion

By Fritz Cansler

DENVER.—Dr. Edward A. Steiner, of Grinnell college, Iowa, noted writer, sociologist, minister and author of a number of books on social, economic and interracial questions will deliver the principal address at the annual race relations program Sunday night, Feb. 3, at the Broadway theatre.

Dr. Steiner will deliver other addresses while in the city and will also conduct the seminars and discussions groups during the week, which are a part of the program.

The program is sponsored by the local interracial commission. The Manual high school orchestra will appear on the program at the theatre and special music will be given by the Immaculate Conception cathedral double quartet and the Treble Clef chorus.

Hold Art Exhibit

Another feature of the celebration will be the exhibition of "Art and the Negro" sponsored by the Harmon foundation and assembled and circulated by the College Art association. The art exhibitors are winners of Harmon awards in etchings, oil, water color, block prints, plaster, beaten copper and photographs. The exhibition will be conducted at the local art museum Chappel house and is under the direction of a committee under the chairmanship of Mrs. Geraldine Lightner, a member of the commission.

The Denver Public library through the main branch and 12 community branches is cooperating with the commission with special displays of literature and art. The book departments of the department and book stores are featuring the displays of books by Negro authors and others bearing on the question of nationality and race.

Dr. Vere Loper, pastor of the First Plymouth Congregational church is serving for the second year as chairman of the Denver Interracial commission.

RACE RELATIONS MEET IN DENVER THRONGS THEATER

Speaker Flays Inequalities Inflicted on Race

DENVER, COLO. — (ANP)—The largest crowd in the history of the Denver Race Relations Week celebrations heard the eloquent Dr. George A. Steiner of Grinnell college, Iowa, last Sunday night in the spacious auditorium of the Broadway theatre.

Dr. Vere V. Loper, chairman of the Interracial Commission presided and spoke briefly of the work of the organization.

Dr. Steiner scored with unmerciful bitterness the inequalities in life imposed on minority and defenseless groups. He pictured in a dramatic way the wrongs inflicted upon the Negro since his involuntary seizure and importation into this country under the cruel slave system of capture and transportation. He called upon America to repent upon the sin of prejudice and grant to all her children an equal chance to live and contribute to the making of a new and better social order.

Discussion groups, further carrying out the Commission's plans for the observance of the week, met on Monday and Tuesday at the downtown YMCA with a large and interested audience. Dr. Ben Cherrington of the University of Denver, led the discussion.

At Chapel House, Denver's Art Museum on Monday night, another large group of citizens gathered to witness the exhibit which been prepared by the committee and to listen to a lecture, on "The Art of the Negro" by Mr. Watson Bidwell of the Art Museum. The exhibit gathered and circulated by the Harmon Foundation formed the nucleus of the exhibit which will be shown all week under the direction of the committee whose chairman is Mrs. Geraldine Lightner. The reading of Cullon's poems by Mrs. Wilda Dean was one of the most enjoyable features of Monday night's program.

Connecticut.

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Brilliant Baltimore Girl Tells Yale Group That U. S. Needs New Kind Of Government

Miss Juanita Jackson Scores Inequalities and Pleads For Interracial Justice At Yale.

NEW HAVEN, Conn., Mar. 7—(ANP)—American government should be reorganized, to place under government control the natural resources of our country, the major industries and to eliminate the profit motive in business, Miss Juanita Jackson, president of the Baltimore City Wide Young People's Forum, told members of the Wesley Foundation of Yale University last Sunday evening.

"Only when we can give to all men a degree of economic security, can we eliminate the fear of economic competition and its concomitant prejudice," she declared.

Miss Jackson pointed out that the economic and social welfare of Negro citizens of the United States is definiteley linked with that of all elements of the population, that when the dominant elements in our population enslave minority groups economically, politically and socially, they enslave themselves.

She showed that wage differentials and other inequities under the NRA of which the Negro is victim, not only injure him, but retard New Deal measures in their progress toward economic stability.

"A proper balance between consumption and production is sound economic theory," asserted Miss Jackson, "but as long as twelve million Negroes are forced to remain indigent as a class, there is no possible way to create that balance. To raise wages and shorten hours, the first to increase consumption, the second, to lessen production, is futile so long as there are twelve millions who must live below the general consumption level."

The various forms which racial prejudice takes in the South, she averred, created the basis for intellectual rigidity, unproductiveness and moral and spiritual barrenness in that region.

"The Christian Church in the United States is either blind or weak-kneed. It has fallen in line with the unchristian policies of the government, building racially separate and class separate systems of churches. You cannot reconcile this spirit of separatism with the teachings, example and spirit of Christ.

Miss Jackson asserted her belief that among the immediate steps that might be taken toward the goal of fundamental economic and social changes are enactment of the Costigan-Wagner anti-lynching bill, investigation of the inequities of the laundry and other NRA codes, inclusion of farmers and domestic servants in the social security measures, support of the Scottsboro boys and of the N. A. A. C. P., the Urban league and the Southern Interracial Commission in their programs for civil rights, industrial solidarity and racial understanding.

Race Relations-1935.

Meetings, Conferences, etc.

D.C.

Good Will Between Races Here Stressed at Race Relations Meet

White and Colored Leaders Representing 120,000 Church Members Discuss Plan to Bring About Better Understanding

By W. Harold Flowers

A one-day conference on the betterment of race relations in the District of Columbia was held at the New York Avenue Presbyterian Church, Tuesday, under the auspices of the committee on Race Relations of the Washington Federation of Churches.

Delegates at the conference represented approximately 20,000 colored and 100,000 white church members. Leaders of government and church and civic organizations were participants in a great effort to better relations between the races.

The highlight of the morning sessions of the round-table talk was the speech of Walter S. Ufford, formerly secretary of the Associated Charities, when he told of the living conditions in District alleys. Mr. Ufford stated that up to 10 persons have their living quarters in one room and that one-fourth of the Negro population was on the relief rolls. The housing conditions in the slum areas are greatly detrimental to morals, according to the speaker, and contribute largely to crime conditions. Mr. Ufford told the delegates that a bill is being prepared for presentation to Congress, which will restrict the number of persons living in rooms.

Charles Flagg, local real estate dealer, told the members that people now living in alleys would refuse to move into the low-cost areas. According to Mr. Flagg the housing conditions in the District are tragic.

The round table conferences were presided over by the Rev. R. W. Brooks, pastor of the Lincoln Congregational Church.

The discussion on housing and alleys was led by John Ihlder, director of the Alley Dwelling Authority of the District of Columbia, and Hilyard R. Robinson, head of the Department of Architecture at Howard University. The Reverend O. Clark, pastor of the Chevy Chase Baptist Church, white, summarized the discussion to the general assembly. Edwin B. Henderson, head of the Department of Physical Education of the public schools, and Dr. Loren B. T. Johnson, psychiatrist at the Children's Hospital, were the leaders in the discussion of health and recreation. The group discussion was summarized by the Rev. Russell J. Clinchy, pastor of the Mount Pleasant Congregational Church.

Mr. Henderson made a strong plea against segregation in recreational activities. The speaker declared that the fellowship of man could not be brought about with segregation between the races in the theatres, sporting events, and other public gatherings. C. Marshall Finnan, superintendent of the National Capital Parks, reported to the assembly of delegates that race prejudice was slowly being disseminated.

A luncheon was served the delegates with Mrs. Frank E. Edgington, white, acting as hostess. The Rev. Joseph R. Sizzo, pastor of the entertaining church, was the principal speaker at the Luncheon. Rev. Sizzoo made a splendid address on the life of Abraham Lincoln.

The morning devotions were conducted by the Rev.. R. A. Fairley, pastor of the Tabor Presbyterian Church. Registration and enrollment for the round table conferences were under the supervision of the Rev. Ralph B. Kennard.

The evening round table discussions involved problems in employment and relief, and in delinquency and crime.

Elwood Street, director of public welfare of the District, and Major Campbell C. Johnson, secretary of the Twelfth Street Branch of the Y. M. C. A., were the leaders of the discussion on employment and relief. The Reverend William O. Carrington, pastor of the John Wesley A. M. E. Zion Church, summarized the group discussion.

The meetings were presided over by Rev. Carl O. Rasmussen, president of the Washington Federation of Churches, and Garnet C. Wilkinson, first assistant superintendent of schools. The discussion of delinquency and crime was led by Earl Moses of the Department of Sociology, Miner Teachers' College and Captain Rhoda Milliken, director of the Woman's Bureau, Metropolitan Police Department. The Rev. A. R. Elmes, pastor of Peoples Congregational Church summarized the discussion of the group.

At the 4 o'clock meeting, there was a joint session of the round table groups. The Rev. Anson Phelps Stokes, canon of the Washington Cathedral, presided over the joint assembly. After a lengthy discussion of methods by which more Christian attitudes and practices can be created in race relations in Washington, the closing prayer was made by the Rev. W. H. Jernagin, chairman of the department of race relations of the Federal Council of Churches.

The final session of the conference was held at 8 o'clock, with the Rev. D. Butler Pratt, former dean of the Howard School of Religion, presiding. Devotions were by the Rev. Allen A. Stockdale, pastor of the First Congregational Church. The Reverend Anson Phelps Stokes gave a summary statement of the meetings of the day. Musical numbers were given by the Women's Glee Club of Howard University, under the direction of Miss Carolyn Grant.

Charles T. Loram, director of the Institute of Race Relations, and professor at Yale University, and Channing H. Tobias, senior secretary, Colored Work Department, National Council of the Y. M. C. A. of New York, made the final address of the conference, using as a subject "The Christian Church and Race Relations."

The benediction was said by the Rev. Walter H. Brooks, pastor of the Nineteenth Street, Baptist Church.

Race Relations-1935

Florida.

Meetings, Conferences, etc.

Jacksonville, Fla., Times-Union
October 2, 1935

Mrs. Jessie Daniel Ames Speaks At Y. W. C. A. Leaders Luncheon Meet

The first Fall luncheon meeting of directors and committee members was held yesterday at 1 o'clock in the lounge of the Young Women's Christian Association. The decorations were of Autumn flowers, golden rod ageratum, marigold and tithonia. Mrs. M. A. Salvo and her committee served a delicious lunch. Mrs. Walter S. Jones presided, and introduced Mrs. O. O. McCollum, chairman of the Interracial Committee.

Mrs. McCollum's committee was in charge of the program and had invited Mrs. Jessie Daniel Ames of Atlanta, executive secretary of the Women's Division of the Commission on Interracial Co-operation and of the Association of Southern Women for the Prevention of Lynching, to be speakers for the occasion. Mrs. McCollum asked Mrs. W. P. Cornell, president of the Florida Council for Prevention of Lynching, to present Mrs. Ames which she did most graciously.

Mrs. Ames paid a tribute to the fine co-operation she had had from Florida women in interracial work. She said that in facing the question of race relations in the South, the words of the sainted Bishop Gallaway of Mississippi were most apropos, "We must do the thing that needs to be done today, and leave the future to God who knows it from the beginning." Mrs. Ames held the rapt attention of the women as she, a Southern woman, spoke sincerely and forcefully to them upon the opportunity before them of following the social teachings of Jesus.

Mrs. Chester Skinner's beautiful voice was heard in two songs, "Devotion" (Wood); "Coming Home" (Willely). She was accompanied by Mrs. L. V. Tyler.

Mrs. Jones presented Miss Ruth Rooks, president of the Blue Delta Club composed of young business women, Miss Pauline Prosser, chairman of membership of the club, Mrs. Sena Blitch, supervisor of the Duval County Parental Home, and Mrs. K. H. Hurlburt, director of girls of the Parental Home.

Mrs. Stephen Fifield gave the invocation and Mrs. Robert Rives, the closing prayer. At 4 o'clock the interracial committee with Mrs. Ames held a joint meeting at the Interracial Center on Everson Street

The following were present: Mrs. L. L. Hunt, Mrs. J. T. Blalock, Mrs. R. G. Rives, Mrs. Charles F. Riggle, Mrs. M. H. Alexander, Mrs. W. M. Marr, Miss Mary E. Barnes, Mrs. Don Graze, Mrs. Neil Alford, Mrs. L. P. Finney, Mrs. Luck McGee, Mrs. Katherine Wilkes, Mrs. W. L. Rodgers, Mrs. T. G. Hucks, Mrs. A. B. Potter, Mrs. O. O. McCollum, Mrs. W. S. Jones, Mrs. W. P. Cornell, Mrs. George Chapin, Mrs. M. M. Lander, Mrs. George Delcher, Mrs. Charles Tucker, Mrs. Marjorie E. Bromley, Mrs. Stephen Fifield, Mrs. Lawrence Teague, Mrs. Thomas Guthrie.

Mrs. Malcolm McClellan, Mrs. E. M. Norton, Mrs. N. D. Beckman, Mrs. G. L. Barnard Jr., Miss Pattie Frost, Mrs. A. S. Beville, Mrs. F. C. Groover, Mrs. A. S. Holt, Mrs. K. H. Hurlburt, Mrs. S. W. Blitch, Dr. Avis M. Withers, Miss Priscilla Bishop, Miss Ruth Rooks, Miss Pauline Prosser, Mrs. G. H. Lennon, Mrs. H. L. Covington Jr., Mrs. Chester Skinner, Mrs. L. V. Tyler, Mrs. Charles Penfield, Mrs. E. P. Pfaff, Mrs. M. A. Salvo, Miss Emma Walls, Mrs. Winnie H. Bidez and Mrs. H. Clay Bullard.

St. Petersburg, Fla., Times
October 8, 1935

INTER-RACIAL REPORT GIVEN BY COMMITTEE

Group Without Authority to Act in Dispute Over Negro Theater

The council inter-racial committee decided at a meeting yesterday in city hall that no formal action could be taken on negro protests against white theater competition.

Councilman M. D. Wever said the committee would ask the Sparks management here to keep prices for negroes admitted to the Plaza theater balcony as high as the admission charge to whites, in fairness to the Harlem theater in the negro section at Third avenue and Tenth street south.

Wever said the committee could not approve a request that admission of negroes to the Plaza be banned by ordinance.

He announced the committee also found any interference with negro workers in white sections and white workers in negro sections would be impossible.

Wever said his council committee on negro zoning, composed of himself, Col. Hugh J. B. McElgin and Attorney Raney H. Martin, would meet later this week to draft an ordinance.

Members of the inter-racial group that met yesterday are Wever, Newton D. Packer, Mrs. Nat B. Brophy and, for the negro race, Bessie Williams and R. A. Crom[illegible]

Race Relations - 1935

Meetings, Conferences, etc.

General

WILL BEAR EXCELLENT FRUIT.

The enthusiastic and earnest manner employed by the leadership of both racial groups throughout the length and breadth of America in spreading the gospel of inter-racial goodwill last Sunday offered much encouragement to men and women of all walks of life who had just about despaired that the lawless element would ever be checked in their effort to control affairs. The churches, north and south, took the lead, and orators, from platform and over the air, declared in no uncertain terms in favor of right and justice toward all mankind, at the same time issuing the warning to our law-makers that a more determined effort must be employed to stop the practices as employed by the lynchers and other law violaters who have been so active in recent months.

Much good is certain to come from so determined exhibition of militancy on the part of the church and the fearless manner in which the religious leadership, both pulpit and press in denouncing the complained of injustices and intolerance that have served to disturb the peace and harmony of the two races, will be fruitful of excellent results ,and that in the very near future. There should be no let up until the very semblance of lawlessness and injustice is wiped from the face of the land and then men of all races will be able to march forward in a manner that will prove beneficial.

Race Relations-1935

Georgia.

Meetings, Conferences, etc.

Pres. Hope Delivers Welcome Address To College Assn. Meeting

ATLANTA, Ga.—Dr. John Hope, president of Atlanta University, was accorded the honor here last week of delivering the address of welcome at the twenty-first annual meeting of the Association of American Colleges in the ballroom of the Biltmore Hotel.

More than four hundred colleges in all part of the country were represented at the brilliant assemblage of presidents, deans, and professors to whom the distinguished Negro educator delivered a graceful and effective word of welcome on behalf of Atlanta and the South. Dr. Hope referred to his selection to speak for "all the colleges of Atlanta, white and colored," as significant of the better interracial understanding which through the years has been developed in this section, in spite of "untoward incidents" which frequently emerge.

Herald Tribune
February 1, 1935

WAR UPON RACIAL PREJUDICE

IT would be a fine and timely thing were the observance of Brotherhood Day, February 24, to be general throughout the United States, with appropriate ceremonies in every community.

While racial prejudice does not play so large a part in this country as it does in some lands, there is enough of it to challenge thought and action by men and women in all the walks of life.

This country is debtor to all races and in no land has the fact been more throughly demonstrated that the Almighty does not limit the gifts of virtue, intelligence and vision to any race. His gifts are shared by all and all make their contributions to the institutions that promote increasing greatness and increasing worth.

The universal debt to all races and all creeds should find happier recognition than is embraced in an attitude of prejudice. An attitude of appreciation would be more becoming and far more helpful. And this is what Brotherhood Day means: a recognition of kindred purposes and accomplishments and a more pronounced appreciation of the spirit that makes large accomplishment possible.

Journal of Labor
Atlanta Ga
MAR 2 1935

COMMISSION OF INTER-RACIAL CO-OPERATION

The effort of the Commission on Inter-racial Co-operation to stimulate "widespread discussion of the concrete aspects of the economic life of negroes" and "to accumulate in the form of case histories stories of the endeavors of individual negroes to work out their economic problems" should be of interest to white as well as colored people. The effort is a rather tangible one, too. One thousand dollars in awards is offered for stories likely to carry out these two purposes. This should stimulate not only the pen of those anxious to pick up a little ready cash but the memories of many Southerners whose storehouse of information is abundantly filled with good stories and tales of real economic heroism which should well repay the commission for its financial outlook. The money, we understand, is being supplied by the Rosenwald Fund, a fund which for many years has been devoted to the advancement of the negro.

The pamphlet distributed by Mr. R. B. Eleazer, 703 Standard Building, Atlanta, sets up some simple conditions. In the first place, the facts and stories of history submitted must be true in every particular, must be as complete as possible and must not exceed three thousand words in length. Anyone who wishes to enter the contest is eligible to do so. The contest will close October 1st of this year. Mr. Eleazer or Mr. Will W. Alexander, Executive Director of the Commission, will be glad to furnish further information.

NEGRO PROFESSOR ADDRESSES GIRLS

Telegraph

Dr. Ira Reid of Atlanta Heard at Wesleyan Vespers on Racial Problems

4-15-35

Races are not persecuted because of color of their skin but because of the traditional prejudices against them, Dr. Ira Reid, professor of sociology at Atlanta university, pointed out to Wesleyan college students at vesper services last night..

Speaking on the subject of Youth and The Racial Code, the Negro professor declared that a "humanitarian code for racial relations must have more than an emotional basis —it must be a code of thinking." Dr Reid was introduced by Miss Frances Townsend of Webb, Miss., chairman of the worship committee of the Wesleyan Y. W. C. A.

"Any racial code must be manifold, embracing economic and social security, despite differences in race, color and ideas," Dr. Reid said. "When nations protest against war, they do not consider the color of other nations.

"Three things that must be eliminated from our society before a racial code will be successful are the traditional prejudices, the tendency to emphasize physical characteristics rather than the cultural and the idea that races compete against each other for economic gain.

"No more is this competition present. There were 38 different types of jobs in 1919 in which Negroes only were employed. Today there is only one of these fields in which white persons have not now been employed." Dr. Reid pointed out.

Macon, Ga. Telegraph
April 15, 1935

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"Some Methods of Reducing Race Prejudice In The South"

Journal and Guide

UNDER the above caption Dr. GUY B. JOHNSON, of the University of North Carolina, made a very interesting address at the recent annual meeting of the Southern Commission on Interracial Cooperation, held in Atlanta. In fine courage he proceeded from the premise that the South can now afford to throw off its "fears" of what may happen if the colored people are given a reasonable chance. We cannot in this place quote at length from Dr. JOHNSON'S address, but we cannot forego reprinting some of his comment upon two vital points—political and economic: 6-15-35

"We should poke fun judiciously at the old fear of Negro domination, the danger of Negroes in politics, and all the other stereotyped prophecies and predictions about what the Negro would do under certain circumstances."

Norfolk, Va.

If the white South could come around to that sense of self-assurance the problem would disappear to a large extent in politics.

Sometimes, in certain southern areas, it is preferable to let certain advantages pass by than to have the blacks participate in them. We have in mind compulsory education, child labor laws, better wages higher standards of living. Appealing to the South's self-interest Dr. JOHNSON said:

". . . we must hammer home over and over the idea that the South is holding itself down by holding the Negro down. We must prove again and again what seems so simple to all of us, viz.—that we pay a terrific price for the double standard economic, social and legal justice in the South."

Now, if any one should think that the North Carolina educator was not at grips with a very rea problem, and that he was not appealing to a very real set of prejudices and fears, we quote the following from the Charleston (S. C.) *News and Courier*:

". . . about 85,000 white men and women of South Carolina are working in cotton mills from which Negro men and women are now excluded.

"Were control of industry centralized in government, would this discrimination, which the *News and Courier* approves and defends, continue?"

The Charleston paper was talking about the New Deal, which it apprehends will do violence to some of South Carolina's traditions, if carried through.

But what makes us curious is the sanctity which it throws around the cotton mill industry, and the discrimination against the Negro in this industry which it "approves and defends."

The cotton mill industry, according to information at the disposal of everybody, has subjected its white labor to very low standards of living. Conditions improved under the New Deal. But with the Blue Eagle dead things may revert to the old order. It cannot be that the Charleston paper considers cotton mill work of any special advantage to the 85,000 white South Carolinians employed in the industry. But it constitutes a discrimination against the Negro, which is sufficient to deify it.

So, Dr. JOHNSON'S excellent appeal goes to the heart of a great problem. It is addressed to the millions of southerners who feel, unnecessarily we believe, that the South must forego spiritual freedom and economic benefits in order to preserve the safety and happiness of the white race.

Rome, Ga. News-Tribune
August 23, 1935

INTER-RACIAL TALKS GIVEN AT FIRST METHODIST W. M. S.

An interesting inter-racial program was presented at the recent inspirational meeting of the Woman's Missionary society of the First Methodist church. Mrs. F. M. Wilson presided. A program on Christian social relations was prepared by Mrs. Leon Covington chairman of circle No. 2.

Julia White directed a group of five colored women in presenting the program. Mary Hardee gave an inspiring report of her recent trip to Payne college, a negro institution in Augusta. In her speech she said that efforts to make bad neighborhoods better should be made rather than moving out of them.

Pauline White, a member of the junior class at Payne, read a paper on the college, mentioning briefly numerous leaders of the colored race who received their education there. She related that of the more than 10,000 graduates of the college only a few had been arrested for any crime and urged all her race to try to obtain a better education. A solo was contributed by Mary Emma Ross.

Following the program by the colored women a letter was received from Mr. and Mrs. Elmo Tabb, who are in Liberia was read to the society. Mrs. Ross Bosworth gave a prayer for world peace.

It was announced that Dr. L. W. Collins, who is now in Europe, will be the guest at the next meeting and give an account of his trip. The public will be invited to hear him.

Race Relations - 1935

Meetings, Conferences, etc.

Illinois

DAYTON, O.
JOURNAL

JUN 21 1935

NEGRO CONGRESS CONTINUES WITH SESSIONS TODAY

Arthur Mitchell, Representative to United States Congress, to Speak.

Arthur W. Mitchell, Chicago, only Negro member of congress, will be the featured speaker on today's program of the National Sunday School and Baptist Young People's Union convention in session here. Congressman Mitchell will talk at 9 o'clock tonight at Memorial hall.

All officers of the congress, including Dr. W. H. Jernagin, of Washington, president, were re-elected at a meeting yesterday afternoon.

Others Re-elected.

Others named to serve a second term in office were Rev. O. C. Maxwell, New York, vice president-at-large; Rev. H. T. Sims, Wichita, Kan., recording secretary; Rosa L. Brown, Atlanta, Ga., assistant recording secretary; Rev. L. D. Bunn, Grand Rapids, Mich., corresponding secretary; Mrs. India E. Butler, Indianapolis, Ind., treasurer; Rev. William Poe, Eustis, Fla., statistician; Mrs. Lucie E. Campbell, Memphis, Tenn., music director; Dr. A. M. Townsend, Nashville, Tenn., director general, and Professor E. W. D. Isaac, Nashville, Tenn., associated director general.

President Jernagin is chairman of the inter-racial committee of the Federal Council of Churches and pastor of the Mt. Carmel Baptist church at Washington. Dr. Townsend, the director general, is secretary of the publishing board of the National Baptist Convention of America, a million dollar concern.

An informal discussion by both Negro and white churchmen concerning inter-racial progress and the function of religion occupied a large part of the afternoon. This was led by Dr. George E. Haynes, secretary of the race relations department of the Federal Council of Churches.

Dr. Jernagin also gave his annual president's address yesterday afternoon. At that time he thanked the congress for making it possible for him to attend the Baptist World alliance at Berlin, Germany, last year. Forty Negroes attended this world meeting.

Demonstration Planned.

Rev. E. L. Harrison, Washington, D. C., will conduct this morning's devotional period and Rev. O. M. Locust, Pittsburgh, Pa., will give the inspirational address. A demonstration of cadet and boy scout activities will be given under the direction of Rev. Samuel Pettagrue, Chattanooga, Tenn. Rev. J. L. Horace, Chicago, will talk on "Religious Education as a Medium of Conversion."

A parade, starting at 2 o'clock this afternoon, will originate at Memorial hall and continue through the downtown section of Dayton to Burkam center, where field exercises will be held.

"Does Russia Have Any Message for the American Negro?" will be the subject of an address tonight by Dr. H. M. Smith, dean of the school of religion, Bishop college, Marshall, Texas.

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Iowa

Race Relations Program On Sunday at Corinthiar

The local interracial commission will conduct a "race relations" program Sunday afternoon at the Corinthian Baptist church at three o'clock. The Rev. Stoddard Lane, president, will be in charge. The Federal Council of Churches of Christ in America is sponsoring these programs on that day, known as "Good Will Sunday" throughout the country.

The Rev. Harry Shiffler of Highland Park Presbyterian church and the Rev. S. M. Riley, Jr., of Burns M. E. church are the speakers. Preceding the addresses will be a program consisting of a thirty minutes' concert of Negro melodies by the Corinthian Jubilee chorus, the Rev. G. W. Robinson, pastor, announced. There will also be a mixed chorus of Mexican and Italian singers who will give several numbers.

SENATOR ROELOFS AT Y. W. C. A. TUESDAY

Senator G. E. Roelofs of Sioux Center will be the main speaker for the Lincoln-Douglass meeting at the Central Y. W. C. A., Ninth and High streets, Tuesday evening at 6:0 o'clock, under the auspices of the local interracial commission. His subject will be "Abraham Lincoln." The meeting will be in charge of Dr. Stoddard Lane, president of the commission.

Senator Roelofs, member of the American Legion and editor of the Sioux Center News, is serving his first term in the legislature. He is a Republican. He is a graduate o the University of Michigan an served as teacher and principal o Michigan, Minnesota and Iowa school for twelve years.

Race Relations - 1935
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Iowa.

Alexander Heads Race Commission

Senator Garritt Koelle of Sioux Center was the principal speaker at the Interracial Commission Tuesday, Feb. 12th. Officers elected for the year were A. A. Alexander, chairman; D. M. Douglass, vice chairman; Ruth L. Lombard, secretary-treasurer; Mrs. Helen Beshears, assistant; Robert Lappen, Rev. Stoddard Lane, James B. Morris, Agnes Samuelson and F. E. Thompson, members of the executive committee.

MRS. BROWN RACE RELATIONS SPEAKER

Mrs. S. Joe Brown, chairman of the race relations department of the Des Moines Inter-denominational Missionary Council and Iowa member of the Church Women's Committee of the Federal Council of Churches, wa luncheon guest and speaker before th missionary council of the Central Church of Christ at the home of Mrs. J. W. Tyrrell, 1137 38th St, last Thursday.

The affair being the one hundred fifteenth anniversary of the birth of Frederick Douglass, Mrs. Brown devoted much of her address to portraying the life and work of this first great American Negro, which information was well received by the large assembly of ladies of the other race.

Race Relations - 1935
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Louisiana

H.U. Professor on Leave Talks at La. University

BATON ROUGE, La.—For the second time in three weeks, Dr. Felton G. Clark, dean of Southern University, delivered a lecture at the Louisiana State University, Wednesday, talking to promote better race relations.

The two talks by Dr. Clark, who is on leave of absence from Howard University, were given upon the invitation of student organizations of the state university, the Y.M.C.A. and the Y.W.C.A.

PROMINENT UNIVERSITY DEAN FLAYS LOUISIANA'S LYNCH LAW HORROR BEFORE MIXED GROUP

CONGRATULATES EFFORTS OF STUDENTS TO BRING ABOUT BETTER RACIAL UNDERSTANDING

Whites Envied "Unusual Prosperity" of Luther Wilson, Says Lecturer

NEW ORLEANS, La., Jan. 31.—(ANP)—Louisiana has just celebrated her popularity by being the first state to enter the "lynch list" for 1935, Dr. Felton G. Clark, dean of Southern university at Scotlandville, La., declared here last Wednesday night to an overflow audience of white students and faculty members of Louisiana State university, speaking in the capacity of guest speaker.

"The reason behind the pitiful slaying of Luther Wilson," he went on, "an angle which has never been told by the newspapers, is the envy of the 'unusual prosperity' of the Wilson family on the part of their white neighbors at Franklinton."

Questions Show Interest

Dean Clark, son of the noted educator, Dr. J. S. Clark, is on leave of absence from Howard university and this appearance at Louisiana State university, one of Louisiana's most liberal white institutions, marks his second engagement within a period of three months.

No more interesting and significant element in the presentation was there than the period of questioning that followed his lecture. Questions ranged from "Is it true that the Negro gets along better in the south than he does in the north?" to "What effect is Communism having upon the Negro?" were asked him. The dean resorted to the conclusions of science whenever this was possible, pointing out to his questioners the unreasonableness of generalizing about the Negro problem in the absence of reliable data.

Surprise Comments Forthcoming

Comments revealed surprise that a Negro should have such a command of social information yet forego the tendency to be biased in his interpretation of it despite his race's being the victim of such gross injustices. On both occasions in which Dr. Clark has appeared here, he has spoken in an extremely frank manner on the so-called race problem. The two lectures have been given upon the invitation of student organizations at Louisiana State university, the Y. M. C. A. and the Y. W. C. A. For quite some time these organizations have made a definite effort to bring about a better understanding of the two races by promoting intervisitation between student groups of Southern university and State university.

But the present school year has brought the first attempt at a definite program that has gone beyond indirect measures, such as listening to musical programs and hearing incidentally an occasional word of greeting. The appearances of Dr. Clark this year grew from personal invitations by representatives of the State university with the request that he come and discuss frankly the race issue with them, including his own view of the problem. Dr. Clark was assured that he need have no hesitancy about expressing any opinion he had.

Giving Them Opportunity

"The Negro problem," Dr. Clark stated, "in America is simply that of giving to the Negroes in this country the opportunity to live the kind of life that is enjoyed by the normal American citizen. The problematical element enters when we realize that we have no ready-made conclusion regarding how this should be done."

In tracing the origin of the problem, Dr. Clark showed that the Negro was living peacably in Africa when he was stolen away by the white man who confiscated his divine right of freedom, substituting instead slavery.

Social Chains

"When humanitarian efforts resulted in the removal of the physical chains of slavery," Dr. Clark told his absorbed listeners, "the South resorted to placing upon the Negro the mental, economic and social chains of slavery that now bind him. As a result the Negro now finds himself below the normal in the major realms of human endeavor surrounded by an attitudinal wall of dominant public sentiment that is as devastating as physical slavery of the earlier years.

"Solutions to the problem have been proposed by countless individuals. The more significant ones range from advocating an attitude of 'aissez Faire' to violence.

"The logic indicates that neither of these extremes would bring permanent solution. The present era reveals more than has any period in history that it is hazardous to fold our arms and wait upon time. Just as this is not logical in the social world generally, so is it not logical in the world of racial relationships.

Dr. Clark congratulated his hosts at State for the step they had taken in the direction of enlightenment, the sort of enlightenment that casts aside sentiment, substituting instead, scientifically determined facts, as evidenced by his talking to them upon their own invitation and with the stipulation that he talk frankly to them.

Race Relations - 1935
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Massachusetts.

INSTITUTE TOLD WHITE CHILDREN ARE MISTAUGHT

A. K. A. Sorority and Tuskegee Heads Make Addresses

9-14-35

WILLIAMSTOWN, Mass., (ANP)—The Institute of Human Relations, held at Williamstown College last week, brought together, under the chairmanship of Newton D. Baker, some of the most outstanding educators and sociologists of the country. The program was arranged by the National Conference of Jews and Christians and since the problems of minority groups were considered and intergroup relationships formed a large part of the age agenda, it might have been supposed that the Negro question in America would have come in for considerable airing.

Unfortunately however, Negro leaders though invited were chiefly conspicuous by their absence and it fell to Miss Ida L. Jackson, of California, president of the Alpha Kappa Alpha Sorority, who was attending the conference as a member but was not programmed, and Dr. F. D. Patterson of Tuskegee, who also was not programmed but appeared with the famous Tuskegee Quartet which sang for the conference two days.

While there is some evidence that the troublesome Negro question might have been purposely sidestepped by the program makers, one stalwart friend was there to insist that the Negro question had its place in any discussion of intergroup life in America. He was Oswald Garrison Villard, who in a scholarly plea from the floor told of the condition which faced the Negro in the country.

Question Discussed

Dr. Patterson, who was present only one day and introduced as the new president of Tuskegee, appropriately confined his remarks to the contribution which that institution was making in the field of racial relationship. Some idea of the temper of the convention can be gained, however, by a description of the talk made from the floor by Miss Jackson.

Social psychology was being discussed in a symposium on public schools as character building agencies. Donald Young of the University of Pennsylvania remarked that the Negro was the only race which persisted with an inferiority complex. He added that there were various causes which contributed to this condition, among them the fact that he had been submissive so long, because of his treatment in America, that time had not eradicated that sense of inferiority which had been forced upon him.

Miss Jackson Heard

Miss Jackson rose to discuss some of the factors involved and the remedies. She said:

"We had best begin with the faculties in mixed schools. That psychologists have agreed that prejudices were not inborn traits but acquired by children through outside influences and instead of beginning in parent teacher association, we should begin to educate teachers on the injustice of emphasizing racial differences and in various manners preventing harmonious relationship between children. Many personal prejudices are carried over into the school."

Mr. Miller replied asking if she mean that also there should be Negro representatives, that they should come in and offer a program.

Her Answer

She replied, yes, that is one effective method but one of the greatest hindrances to the development of better relations and a contributing factor to the Negro youth's inferiority complex is the text book writer. In no social studies text or geography or science text is just consideration or treatment given the contribution of the Negro to the building of American civilization. However small that contribution may have been or may be, it has played a great part in the making of America and the small space attributed in the text books give the white child a distorted view and a small appreciation of the Negro. The pictures used embarrass the Negro youth and do not give him the feeling of equality that a just treatment of his heroes would give.

"Negroes are no longer feeling that the church alone can solve their problems. Other agencies tending to arouse him to his position are offering him a program which churches are failing in. The Negro youth is questioning the white man's religion, whether it was Judaism, Protestant or Catholic, since it is a religion that so thoroughly seemed to ignore what seemed to be the christian attitude toward races and certainly toward the Negroes here in America. We loyal Americans dislike to feel that any group or any force could make the Negro feel that he should question his old loyalties to America but some of these forces which have been referred to as irreligious bodies, are helping him to see and causing him to think.

No Sectional Problem

She mentioned exclusion by labor unions, inadequate educational facilities and the failure to legislate to protect him.

She agreed with the man who said it was not a problem of the South alone, that it was truly an American problem, and asserted that the greatest difference between the south and north was that north gave a more even chance of justice in the courts as compared with the south, but that the disadvantage which economic conditions placed the Negro in, and the social attitudes of his white brethren above the Mason and Dixon line tended to unify attitudes of the white man throughout the country and that itself was a challenge to the conference inasmuch as it was a religious body in constituency.

Dr. James Weldon Johnson had been invited to speak but sent his regrets.

Ira Reid of Atlanta University was likewise invited but sent a telegram explaining his inability to attend and sent a paper which was read.

Laboratory of Human Relations

Introduced by President-Emeritus Harry A. Garfield of Williams College, Dr. Patterson pointed out some of the fallacies from which the Negro suffers. He declared that the National Conference of Jews and Christians might well include Tuskegee Institute on its program because of Tuskegee's position as a symbol of racial harmony and a laboratory in social attitudes and intergroup relations.

Race Relations-1935

Meetings, Conferences, etc.

Mississippi.

Jackson, Miss., News
March 21 1935

INTER-RACIAL SCOUTER HERE

Stanley A. Harris, National Leader Visits Local Scouts March 23

Stanley A. Harris national director of the Boy Scout Inter-Racial Division arrives in Jackson March 23 to confer with local Scouters according to a message just received by Scout Executive, Harry Maxfield.

Mr. Harris was Regional Executive in the South for a number of years, and has directed Inter-Racial Division since 1926. His genial personality and efficiency has earned the highest esteem and comradeship of all Scout leaders. Those who know him are looking forward to his visit on Saturday.

Over 100 negro boys are now enrolled as Scouts in Jackson. Two Indian Troops are functioning in the Jackson territory as further evidence of the work being done in this phase of Scouting.

The local Inter-Racial committee consists of A. L. Gilmore, F. M. Coleman, and Robert E. Hauberg. Heading the negro committee, O. B. Cobbins serves as chairman with Abe Elmore as commissioner. In co-operation with other earnest and intelligent negro leaders they will conduct the program for the boys.

Race Relations-1935

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Missouri.

White Church Group In St. Louis Directs Quiz

ST. LOUIS, Mo., Feb. 15.—Questions on "Race Relations" submitted by the white Northern Baptist convention last Sunday morning to the congregation of the white Second Baptist church, Kingshighway and Washington boulevard, were answered last Monday, with variant opinion on several matters. Rev. George H. Tolley, pastor of the church, had submitted a ballot of four questions prepared by the convention, each of which could be answered, "Yes," "Uncertain," or "No."

"Does the teaching of Jesus suggest a dominant superiority inheres in any race or nation?" received four "yes" answers, eight "uncertain" and 51 "nos."

Ply Racial Question

The second question was: "Racial discrimination is admittedly practiced in America today. It is particularly grievous in our economic relations. Should the church publicize and attempt corrective action when and wherever it discovers such discrimination against Negro, Oriental, Mexican, American Indian or any other non-Caucasian group?"

There were 39 "yes" answers to this question, 15 "uncertain" and nine "no."

Race segregation received the greatest difference of opinion. The question was: "Do you think the Inst Christian attitude toawrd the Negro is expressed in this thought, 'I am for their having everything we have, but by themselves'?"

Seventy-one said "yes," 17 "uncertain," and 15 "no."

The final question was: "Are you acquainted with any facts demonstrable by genuine scientific research, on the effect of a racial intermarriage, or the 'crossing' of racial cultures?" Sixteen persons said "yes," they knew of such facts. The balance, 49, said "no."

Race Relations - 1935
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New Jersey

NEWARK, N. J.
EVENING NEWS
FEB 12 1935

Views Exchanged by Speakers At Forum on Race Relations

More than 300 persons, whites, Negroes and Chinese, attended the race relations forum in Wallace Hall last night under auspices of the Newark Interracial Committee. Varying points of view were expressed in a panel discussion of "Racial Conflict in the Light of Racial Change."

There was general agreement with the statement of Rev. L. Hamilton Garner, who presided, that economic exploitation was the underlying factor in all racial discrimination. A unique viewpoint, which aroused flat contradiction from every other speaker, was advanced by Rabbi Marius Ranson of East Orange, who contended he had never seen any instance of discrimination which could not be explained on some basis other than race.

The assertion of Dr. Albert Abarbanel of Dana College that American Negroes were too submissive or too overcome by an inferiority complex was challenged by two Negro speakers, Harold Lett, secretary of the local Urban League, and Roy Wilkins, assistant secretary of the National Association for the Advancement of Colored People.

Both declared Dr. Abarbanel, a German who has been in this country only a few years, did not understand the American scene in respect to discrimination against Negroes. They said it had taken Jews, for instance, centuries to develop a feeling of aggressiveness in the face of intolerance, and that the Negro in America would develop this feeling also in a much shorter time.

Abraham Schindel, executive vice president of Kresge Department Store, said he though proportional employment in large industries a good tentative basis for meeting the problem, although he was careful to add he did not deem this by any means a final principle.

Mrs. Rachel Davis Du Bois of Teachers' College, Columbia University, suggested the classroom and carefully edited textbooks were the best starting places for overcoming race prejudice. Other speakers included Fred W. Smith, president of the Welfare Federation; Arthur H. Jones, county relief director; Thomas L. Puryear, manager of the local Douglas Housing Project; Miss J. Isabelle Sims of the Welfare Federation, and Mrs. Joseph B. Riker, chairman of the local interracial committee.

Race Relations - 1935

Meetings, Conferences, etc.

New York.

BUFFALO, N. Y.
NEWS

FEB 2 1935

The race relations committee of the Buffalo Council of Churches, headed by the Rev. Ralph Blake Hindman, minister of First Presbyterian church, has endorsed the Costigan-Wagner anti-lynching bill now before Congress. Mr. Hindman announced that "Race Relations" day will be observed in local Protestant churches Feb. 10 and that "Brotherhood" day will be observed Feb. 24.

ROCHESTER, N. Y.
TIMES UNION

FEB 7 1935

To Hold Discussion Of Race Relations

One hundred persons, leaders in their various fields of activity, will attend a panel discussion of race relations and Negro education at the Chamber of Commerce next Tuesday evening.

The meeting is being called by a civic committee on Race Relations Sunday and Negro Education Week.

Speakers will attack the problem of better interracial understanding from various angles and also will develop the needs of the colored population for educational opportunities.

Race Relations—1935

North Carolina

Meetings, Conferences, etc.

Raleigh, N. C. News & Observer
January 13, 1935

DUNN ROTARIANS HEAR NATIVE OF BARBADOES

Colored Physician Tells of Return to Island After 31 Years

Dunn, Jan. 12.—Dr. C. B. Codrington, a native of Barbadoes, spoke to the Dunn Rotary Club at its meeting last night on "Recent Impressions of the Island Life," gained from a return trip to his native land after an absence of thirty-one years.

Dr. Codrington, a Negro physician of Dunn, has been practicing here for a number of years. He left his native land as a youth of 17 years to seek his fortune in the United States. After successfully completing his education in this country he settled in Dunn, where he has practiced among the colored race for a number of years.

He left Dunn early in December to make his first return trip to his native land since leaving it in order to see his kin people for the first time in 31 years.

In speaking to the Rotary Club last night he spoke of the advances that had been made in the Island along commercial lines within the last thirty years, indicating that improvements there had kept pace with improvements in this country. The Barbadoes, he said, was controlled by the Negro race under British rule, although there were 10,000 white people on the island most of the government positions being held by members of the Negro race. It was necessary, he explained that many natives leave the island, as he did, on account of the over-populated land, there being one hundred and seventy-three thousand people on the island of 166 square miles. The families there are all large ones, some parents having thirty or forty children.

Gastonia, N. C. Gazette
January 17, 1935

Director To Address Inter-Racial Council

L. R. Reynolds, of Richmond, Va., director of the commission for promotion of inter-racial cooperation in North Carolina and Virginia, will address the approximately 30 members of the Gaston County Inter-Racial Committee in the city hall courtroom here at 7:30 o'clock Friday night.

Mr. Reynolds has had many years of experience in this field, and is widely regarded as one of the best-posted authorities on development of inter-racial cooperation. Full attendance of the committee is urged.

Gastonia, N. C. Gazette
January 19, 1935

Inter-Racial Council Meets

Hears Director Of Inter-Racial Work In North Carolina And Virginia — Steering Committee Is Named.

An address by L. R. Reynolds, of Richmond, Va., executive director of the Commission on Inter-Racial Co-Operation of North Carolina and Virginia, and the setting up of a steering committee were the principal features of a meeting of the Gaston County Inter-Racial Council held in the municipal court room at the city hall Friday night. Rev. Dr. J. H. Henderlite, temporary chairman of the council presided. There were 40 or more white and colored men present.

Mr. Reynolds talked in an informal manner, outlining in a broad way the plans and purposes of the commission dealing with inter-racial activities in the two States. After presenting the subject he conducted a round table discussion, inviting and answering questions bearing on the subject. In the course of his talk Mr. Reynolds commended the citizens of both races in Gaston county for the step already taken in forming an inter-racial council. He was particularly interested in the fact that the council has been established as a countywide organization.

A motion was adopted calling for the appointment by the chairman of a steering committee of six with the chairman as an ex-officio member. This committee is to recommend at the next meeting of the council officers for a permanent organization, is to outline the program for discussion and work and, in a general way, is to try to direct the thought and the work of the council. This committee, as appointed by Chairman Henderlite, is composed of Rev. Dr. T. H. McDill, Carl Carpenter, of Bessemer City, J. W. Atkins, Rev. E. Thos. Roberts, Prof. W. E. Ricks and A. M. Hasson. This committee is to have its first meeting on Monday afternoon, January 28th.

Raleigh, N. C., News & Observer
February 11, 1935

RACIAL COOPERATION URGED BY SPAULDING

Mutual cooperation is necessary for the progress of either race said C. C. Spaulding, nationally known Negro business man of Durham, who spoke at St. Augustine's College yesterday in connection with the observance of Race Relations Sunday.

"Education should make plain the interdependence of groups and brotherhood and good will must become rules of life rather than platitudes," declared Spaulding, who is president of two of the most successful Negro businesses in the country.

Dunn, N. C. Dispatch
February 12, 1935

LOCAL COLORED ARTIST RETURNS HOME FOR OBSERVANCE OF INTER-RACIAL DAY

Large Audience Hears Cooper Speak on "Christ In the Life of Today" at First Baptist Church Sunday; Has Received Outstanding Recognition for Work; Credits Dunn for His Increased Interest In Art

By Thomas H. Broughton

In 1930, through the efforts of Miss Sue Smith and Dr. C. B. Codrington of Dunn William A. Cooper, then pastor of the local colored Methodist Church, had nominated to the national exhibition in February 1931 his painting "The Vanishing Washerwoman" (No. 1) without having previous training in art work. It was in that same national exhibition that he won recognition and honors.

Sunday Cooper returned to Dunn. But it was not as William A. Cooper, pastor; and yet it was. It was Dr. William A. Cooper, nationally known and honored artist, recognized for his work in portraying his race on canvas. Yet he was still William A. Cooper, pastor. He is still occupied with and interested in his ministerial duties as pastor of the First Methodist Church of Charlotte, which is the oldest colored church of that city.

Saturday afternoon we were given the opportunity of a personal talk with Cooper. Then he was not Dr. Cooper, but instead was Cooper the man, interested and wrapped up in his work. And that is the appearance he will give to everyone. His honors have not gone to his head. He himself is unimpressed by them. He seems to feel that they are not personal honors, but instead they constitute recognition of the work which is his chief interest.

Cooper the man would not impress one as being an artist. The conception of an artist that one calls to mind from the word itself would not in any way describe him physically. Instead he is a big man. He seems physically out of place in the current conception of an artist. But when he talks you see that he has found his niche. He is vitally interested in the work of giving coming generations a true conception of his race, and his portraits show the success of his attempt for they seem alive, natural, and real. Almost one waits for them to speak.

In his interview to the Dispatch Cooper expressed the opinion that, "Dunn has an unusual talent for art appreciation." The exhibition of his paintings along with those of William Temple and Connelly Pridgen, both Dunn youths now studying in northern art schools, and others go far to prove Cooper's point because the exhibition of portraits here last year attracted an unusual large number of spectators.

Cooper largely credits Dunn for his increased interest in art work. The Dunn Dispatch gave him his first publicity as an artist, and two Dunn people secured for him the nomination to his first national exhibition. Since that time nearly every paper in the state and many throughout the nation have publicized his work.

Cooper's aim in his work is to "Portray Negro life as it actually is for the future generations." He said, "I have the feeling that the people of future years will judge the present generation by the way it is portrayed. Paintings live longer than books."

At present in addition to his duties as a pastor Cooper is traveling under the auspices of the State Department of Education on a tour of the Negro schools of the state in an effort to familiarize and interest the colored people in art. He stated that he was much pleased with the response he has received throughout the state, during which time he has spoken before 18,000 people.

He is enthusiastically interested in his work, stating, "Art offers very valuable opportunities for a fuller understanding of races and their traits. I am thoroughly convinced that I have made many friends of other races for my interest in the true portrayal of life."

Further in emphasizing the neglect of the field in which he specializes, he said, "The colored race has been neglected by the artists because there is no sale for their works. Others must portray that for which they may find a market. When portrayed it is only in burlesque for the curious. The only

way to secure a true portrayal of the colored race is for somebody to make the sacrifice to portray them as they are."

Cooper was brought to Dunn under the auspices of the First Baptist Church as a special feature for inter-racial Sunday. He occupied the pulpit Sunday morning, speaking on "Christ in the life of today", which he illustrated from one of his paintings bearing the same title.

Two other portraits were exhibited in addition to the one above. They were "The Vanishing Washerwoman" No. 2) and "My Dad", a painting of his father which has been heralded as portraying the colored race. "The Vanishing Washerwoman" portrays a type which is familiar to every south. Leaving here he returned to his work with the State Department of Education, and to his pastorate which is now nearing the close of its fourth year.

While here at the exhibition of local artists last year he stated that he met and talked to Connelly Pridgen, and stated that he liked very much his portrait of George McNeil which is in the same field of work as that of Cooper. He stated that he had not had the opportunity to view the work of William Temple, another of the city's youthful artists.

Prior to the first national exhibition Cooper had had no training, but through the aid of friends he was able to study under Clement Strudwick, now of Durham, and since being in Charlotte he has studied under George Ade through the help of interested friends.

"The Vanishing Washerwoman" (No. 1) was the portrait which won recognition in 1931. In the 1933 exhibition Cooper's portraits numbered one-sixteenth of the total number on exhibition.

His painting are now traveling with the College Art Association, of New York, which is exhibiting them throughout the nation.

In the North Carolina State Fair he was given first prize for his painting "Okella". He plans to again enter the national exhibition, the date for which has not yet been announced.

Washington, N. C. News
April 12, 1935

Plan Inter-racial Good Will Meeting

Parmele, N. C., Apr. 12.—The second annual Inter-racial Good Will Conference will meet at the Training school, Parmele, Sunday afternoon, April 14, at 2 o'clock. Good Will is the theme of the conference.

The following are the objectives: 1. Better understanding. 2. Finer relationship. 3. Spirit of Cooperation. 4. All races working to build a better community.

Among those who are to appear on the program are Dr. N. C. Newbold, Raleigh; L. R. Reynolds, Richmond; Rev. Charles R. Dickey, Williamston; W. C. Manning, Williamston; the Rev. Mr Perry, Robersnoville; C. A. Hamlin, Wilson; and W. R. Johnson Raleigh.

Shelby, N. C. Star
May 3, 1935

Inter-Racial Meet To Be At Shiloh

The Bostic union, a group of young people from the first Baptist church, under the direction of Miss Charlotte Tedder, will collaborate Sunday with the Young Peoples Forum of the Shiloh colored church in a study of racial problems. The joint meeting will be held at Shiloh.

Bostic members will present a play, "The Spirit of Missions" and special music will be furnished by the Forum choir, Cleveland Choral club and the Heaven Bound singers. The Cleveland high glee club will give spirituals sung recently in the Asheville music festival.

The meeting will be at 4 p. m. Visitors are invited.

Durham, N. C. Herald
May 21, 1935

Race Relations Group Opens Meet At Carolina And Duke

Newly Organized Division To Advance Studies, Compile Data, And Promote Cooperation Given Hearty Endorsement At Initial Conference

In its initial meetings at Chapel Hill and Durham yesterday the division of cooperation in education and race relations met with hearty encouragement and enthusiasm, and N. C. Newbold, director, of Raleigh, was given indication that the newly organized group might go far soon in attaining some of its aims.

The morning session was held at the University of North Carolina, and yesterday afternoon and last night further conferences were held at Duke university. The cooperating organizations in the project are the North Carolina state department of public instruction, the University of North Carolina, and Duke university.

One of the efforts of the division will be the bringing together in the two university libraries a notable collection of material on the Negro, books by or about the Negro on all fields of his activity and thought; essays, manuscripts, newspapers and clippings on all phases of Negro education, life, and history where they may be filed for permanent safe keeping and use.

To Promote Cooperation

The project also involves the undertaking of certain studies, the collecting, classifying and compiling of data, furnishing information to individuals, groups, and organizations and if possible the publication of leaflets, bulletins, and pamphlets. It hopes to make effort to enlist united cooperation among schools of religion for both races in the south by which these institutions could aid in outlining plans or programs of training for Negro ministers, the holding of summer schools for Negro pastors, and the improve event of facilities for training of preachers or workers in other fields of church activity.

Few Presides

Dr. W. P. Few, president of Duke, presided at last night's session and welcomed the gathering, greetings were extended by Dr. Frank P. Graham, president of the University of North Carolina, and Clyde A. Erwin, superintendent of the state department of public instruction. Dr. Howard W. Odum, of Chapel Hill, and Dr. Howard E. Jensen, of Duke, reported on the morning and afternoon sessions over which they presided. Mr. Newbold outlined some of the division's objective.

Odum Speaks

Speaking at the opening session at Chapel Hill, Dr. Howard W. Odum, acting dean of the university's school of public administration and director of the institute for research in social science, said that while democracy may not be perfect, "it is far preferable to fascism or communism or some of the other 'isms' that have been suggested as a form of government for America."

"American democracy has had some setbacks as the results of the world depression, but it is getting its second wind, and, adjusting itself to new conditions, is the proper agency to solve the problems of our nation," Dr. Odum asserted.

Other speakers at the morning session included R. B. Downs, librarian, Dean A. W. Hobbs, Dr. Guy B. Johnson, of the University of North Carolina; Dr. Malcolm McDermott, Dr. H. E. Jensen, of Duke university; Dr. Ambrose Saliber, of the United States office of education; David Jones, president of Bennett college for Women at Greensboro; Dr. W. Stuart Nelson, president of Shaw university in Raleigh; Dr. James E. Shepard, president of the North Carolina College for Negroes at Durham.

Discussing the Negro and the law, Dr. Malcolm McDermott, of the Duke university law school, said that evidence of racial discrimination in North Carolina is not going to be found on the statute books but only in action as it affects the Negro.

In giving an example of false criticism of the law in regard to race discrimination Dr. McDermott pointed out a case in North Carolina recently in which a Negro was given a death sentence for having killed a man under the direction of a white woman.

"The law was falsely criticized in this case," said Dr. McDermott. "The court merely applied the law whichc in North Carolina says that the person committing a crime is due greater punishment than the person instigating the crime."

Full Program Today

A number of Negro educators and ministers are expected to participate in today's program when the Negro ministery is discussed in a session held at the Duke school of religion. The training, work, and leadership of the Negro will be considered. William Stewart Nelson, of Shaw university; W. J. King, president of Gammon college, Rev. W. J. Faulkner, of Fisk university; H. L. McCrorey, of Johnson C. Smith university, and others will have a part in the program.

The cooperating committees in the division of cooperation are:

University of North Carolina—Dr. Howard W. Odum, chairman; Dr. N. W. Walker, Dr. A. H. Hobbs, Dr. R. B. Downs, and Dr. Guy B. Johnson.

Duke university—Dr. Howard E. Jense, chairman; Dr. W. K. Boyd, Dr. David T. Smith, Dr. A. M. Proctor, and Dr. Malcolm McDermott.

State department of education—Dr. J. H. Highsmith, Dr. J. E. Hillman, T. E. Browne, G. H. Ferguson, W. F. Credle, and C. D. Douglas.

Raleigh, N. C. Observer
November 2, 1935

INTERRACIAL BODIES TO HAVE JOINT MEET

Chapel Hill, Nov. 1.—Dr. Howard W. Odum, chairman of the North Carolina Interracial Commission, has announced a joint meeting with the Virginia Interracial Commission, to be held at Emporia, Va., on November 4. The morning session will be a business meeting of the executive committees of the two organizations. The afternoon and evening sessions will be open to the general public. The theme of the afternoon meeting which opens at 2:30 in the school auditorium, will be "How white and Negro people are cooperating in matters of education, religion, health, relief, employment, constructive use of leisure time, and general welfare." Dr. Garnett Ryland of Richmond, will preside.

The evening session will open at 7:30 in the school auditorium. Dr. R. E. Blackwell, chairman of the Virginia Interracial Commission, will preside. N. C. Newbold of the Steta department of education, Raleigh, N. C., and C. C. Spaulding, prominent business of man of Durham, will speak on "Some Indications of Progress Made by Negroes."

Race Relations - 1935
Meetings, Conferences, etc.
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North Carolina.

Durham, N. C. Herald
May 20, 1935

U. N. C., Duke Will Sponsor Race Relations Conference

Graham, Few, Odum, Newbold, Erwin Among Speakers For Conclave To Be Held May 20-21—Meetings To Be Held On Both Campuses

Chapel Hill, May 19.—(Special)—Joint conferences of the division of cooperation in education and race relations under the auspices of the state department of public instruction, the University of North Carolina, and Duke university will be held at Chapel Hill and at Duke on Monday and Tuesday, May 20 and 21.

The first session will be held in the Alumni building on the university campus, Monday morning at 10 o'clock. Dr. Howard W. Odum, director of the institute for research in social science at the university will preside.

Dr. R. B. Downs, university librarian, will report on the books, papers and periodicals that are now in the library.

"The Negro Ministry" and "Negroes and the Law" are subjects scheduled for discussion.

From 12 to 1 o'clock, tours of the university buildings and library will be made.

Dr. Howard E. Jensen, sociologist and a member of the faculty of the Duke school of religion, will preside over the afternoon session to be held in York chapel at Duke university at 3 o'clock.

Dr. William K. Boyd, of the Duke history department, will report on the Duke library.

"Negroes, Health, and the Practice of Medicine" and "Negroes and Public Education" are subjects to be discussed.

Visits to various campus buildings and the Duke hospital will be made from 5 to 6 o'clock.

A joint conference of the advisory committee and representatives of schools of religion will be held in York chapel at 8 o'clock with President William P. Few presiding.

A welcome will be extended by President Few, followed by greetings from President Frank Graham of the university, and Superintendent Clyde A. Erwin of the state department of public instruction.

Director N. C. Newbold will give a talk on the work of the division of cooperation in education and race relations.

Representatives of schools of religion will convene Tuesday morning at 9:30 o'clock in York chapel with Dean Elbert Russell presiding.

The Negro minister and his status educationally, economically, and as leader will be discussed.

The discussion will be continued at 2:30 o'clock Tuesday afternoon and the conference will adjourn at 5 o'clock.

Charlotte, N. C. Observer
May 21, 1935

RACE RELATIONS ARE DISCUSSED

State Organization Receives Encouragement at Initial Conference.

DURHAM, May 20.—(AP)—In its initial meetings at Chapel Hill and Durham today, the Division of Co-operation in Education and Race Relations met with hearty encouragement and enthusiasm, and N. C. Newbold, director, of Raleigh, saw indications that the newly-organized group might go far soon in attaining some of its aims.

The morning session was held at the University of North Carolina, and this afternoon and tonight further conferences were held. The co-operating organizations in the project are the North Carolina State Department of Public Instruction, the University of North Carolina and Duke University.

One of the efforts of the division will be the bringing together in the two university libraries a notable collection of material on the

INCARNATION IS SERMON TOPIC

Dr. Gabelein Explains Doctrine of Virgin Birth as Reasonable Tenet.

On account of the rain last night, Dr. A. C. Gabelein of New York held his service at the First Presbyterian church. Dr. Gabelein is conducting a series this week under the auspices of the Evangelical Bible league. The subjects are prophetic studies in the Bible. Last night Dr. Gabelein began a group of three sermons on the work of Christ. His subject was the "Incarnation and Crucifixion of Christ." Tonight his subject will be "Christ's Work as Priest and Advocate." Tomorrow night, "The Future King."

In discussing Christ's work in His incarnation and crucifixion, Dr. Gabelein said the Son of God became man and was born of a virgin. The minister gave reasons for his belief in the virgin birth of Christ. He said that it was inconceivable that the Son of God should be conceived in sin as ordinary human beings are by natural generation. Therefore it was necessary that Jesus should have a sinless birth of a virgin. Otherwise He would Himself be sinner and no savior.

SAYS DOCTRINE REASONABLE.

The minister said the virgin birth was not unreasonable. The Holy Spirit created the body of Jesus in the womb of the virgin. "God created all things. Why might he not create the body of Jesus directly by His almighty power?" Again he said the spotless holy life of Jesus cannot be explained except by the virgin birth. All other men are sinful, and Christ's holy and sinless life is an enigma unless He had a miraculous origin such as ordinary men do not have."

Dr. Gabelein said, "Christ came to make God known to men, but they need more than mere teaching, they need more than an in-

Durham, N. C. Herald
May 22, 1935

RACE CONFERENCE BROUGHT TO CLOSE

Problems Of Negro Ministry Discussed At Final Session At Duke

Representatives of schools of religion over a wide area gahered at Duke university yesterday for a conference concluding the two-day session of the division of cooperation and education and race relations, in which Carolina, Duke, and the state department of public instruction are cooperating.

The program began at Chapel Hill Monday and was concluded with an afternoon session yesterday in which the Negro ministry was discussed from many angles. Religious education leaders of both races took part in the conference.

There is badly needed thorough training for two Negro groups, Rev. W. J. Faulkner, of Fisk university, Nashville, Tenn., declared. Candidates for the ministry should be enabled to receive adequate college and seminary training and the older ministers, 85 percent of them untrained, should be aided through special institutes and summer schools promoted by the colored seminaries.

While there is an apparent decline in religious interest among Negro students, the Fisk speaker declared, they nevertheless still have a deep respect for their fathers' church and respond to spiritual influences. It is the task of the church and educational institutions to act toward redirecting youth's interest in the realm of religion.

Dr. Shelton Smith, of the Duke school of religion faculty, declared that there are two levels of adjustment on which all races can work out their human destiny together, on the basis of justice and on the basis of spiritual relations.

The presiding officer over the conference yesterday was Dr. Elbert Russell, dean of the Duke school of religion.

Asheville, N. C. Citizen
May 31, 1935

Inter-Racial Relations Will Be Meeting Theme

Several Hundred Persons Here For Missionary Sessions

Inter-racial relations will be the principal theme of today's sessions of the biennial meeting of the Women's Missionary organizations of the Presbyterian church, U. S. A. at the Asheville Normal and Teachers college. International relations and peace was given attention in yesterday's meeting.

Between 500 and 600 persons from all parts of the United States are attending the eight-day meeting which will be in session through next Wednesday.

Speaks At Meeting

Dr. Walter W. Van Kirk of New York, secretary of the department of international justice and goodwill of the Federal Council of Churches, addressing the meeting at the session yesterday morning expressed the opinion that the present armament race between the nations is a serious threat to the program of Christian missions. In the apparent weakening of the peace machinery of the nations and "the chaotic situation" in Europe the speaker saw another threat to the mission program. Outlining, however, a number of hopeful signs, he said that "from the standpoint of the Christian, the only solution is the Christian way of reconciliation and understanding." The speaker declared that "Missionaries are aware that only through peace and justice among nations will the kingdom be established on earth." "A second hopeful sign is the awakened purpose and desire to live in peace," he said. "The people's understanding enlarged and deepened by munitions investigations, which revealed an unholy alliance between a self-seeking financial system and a perpetuation of war system," he pointed out as the third hopeful sign. The renewed interest in the United States in questions of neutrality the speaker pointed out as the fourth hopeful sign.

Mrs. Darby Heard

Mrs. William L. Darby of Washington, D. C., president of the Baltimore synodical, was one of the speakers yesterday morning. Mrs. James H. Nicol, of Syria, a foreign missionary, conducted yesterday morning's worship. Yesterday's topic of International Relations and Peace was discussed by groups. A reception to missionaries was held yesterday afternoon. The principal speakers at the evening session last night were Miss Dze-djen Li of Nanking, China, and Mrs. E. C. Seel of Chile, a foreign misisonary.

Dr. J. Harry Cotton of the Board Street Presbyterian church at Columbus, Ohio, will be the speaker at this morning's gathering. Other's taking part on today's program will be Mrs. Rachael Davis DuBois of New York City, executive secretary of the service bureau for education in human relations; Mrs. Crystal Bird Fausett of Philadelphia, Pa.; Miss Donaldina Cameron of San Francisco, Calif., missionary, board of national missions; Dean L. S. Cozart, Barber-Scotia college, Concord; and Dr. Paul L. Warnshuis, director of Spanish speaking work in the Southwest and assistant secretary of the board of national missions.

Will Open At 9

The worship this morning opens at 9 o'clock, and group conferences of commissions will be held at 10 o'clock. The initial session will begin at 11 o'clock.

A feature of today's program will be the presentation of "Hills," a mountain play written by Miss Lois Gentry, a 1932 graduate of the Normal, at 4:15 o'clock this afternoon in the outdoor theater on the campus. In event of rain the play will be presented at the same time tomorrow.

Students of the Normal taking part will be Miss Mildred Camp, Miss Glenna Leatherwood, Miss Ruby Oliver, Miss Margaret Turner, Miss Lalage Griggs, Miss Aliene Miller, Miss Winnie Banks, Miss Louise Morris and Miss Ruth Clapp. Miss Ivy Nelle Manning of the college faculty is director.

Gastonia, N. C. Gazette
March 27, 1935

DR. NEWBOLD ON EDUCATION OF THE NEGRO

Head State Department Addresses Inter-Racial Council.

NAME OFFICERS.

Many At First Meeting Of Organization.

"Many problems face the Negroes of North Carolina," said Dr. N. C. Newbold, of Raleigh, addressing the Gaston County Interracial Council at the city hall Tuesday night, "but the greatest of these in my opinion is the educational problem."

Dr. Newbold, head of the division of Negro education of the State board of education, was present at the invitation of the council to address its first full meeting since a tentative organization was effected recently.

Discussing his subject under three heads, the speaker gave many interesting facts and figures regarding Negro education in the State. His address dealt with (1) The progress made during the past ten to fifteen years; (2) the differentials as they exist as between the education of whites and Negroes, and (3) some present facts and tendencies.

Progress Made.

In 1929, said Dr. Newbold, there were 800 Rosenwald schools with 2,500 class rooms and 115,000 pupils enrolled. Most of these were small elementary schools. There were only 11 accredited Negro high schools in the State at that time and most of these were connected with schools for higher education of Negroes. In the past fifteen years there has been a great development. There are now 109 accredited Negro high schools and five or six more connected with the higher educational institutions. In addition there are 65 to 70 developing high schools. In 1919 there were accommodations in all the Negro schools for about 115,000 pupils, today there is an enrollment of close to 300,000. In 1924 the enrollment in the high schools was 10,000. Today it is over 25,000. If the same proportion of population to school attendance was maintained among the Negroes as among the whites there would be 50,000 Negroes in high schools in the State.

In the matter of higher education, said Dr. Newbold, the State operates five schools. In 1922 these had 188 students, today they have over 1,000. In that year there were 570 enrolled in private schools for higher education, today there are over 3,000.

Differentials Shown.

As to differentials in the matter of money expended on the education of the two races Dr. Newbold quoted the late Governor Aycock as saying 35 years ago that we were spending $1.84 per capita on the education of whites and $1.25 on Negroes. In 1910 the figures were $5.25 for whites and $2.02 for Negroes. In 1930 the figures were $35 for whites and $15 for Negroes. "The State constitution adopted in 1876," said the speaker, "provided for separate schools for the races but specified that there should be no discrimination as to the character of school facilities for the two races." The figures he quoted indicated that the spirit of the consituation in this respect has not been carried out.

The speaker saw hopeful signs in the present tendencies in Negro education in the State. Two years ago, he said, a group of Negro educational leaders in the State asked the Governor to appoint a commission to study the school system with a view to making recommendations. This was done, the commission consisting of 25 white and 25 colored people. Reports on certain phases of this survey have just been made public.

By the use of charts Dr. Newbold showed what is being done in some North Carolina counties in the matter of consolidating negro schools and establishing high schools.

Though much of his address necessarily dealt with plain facts and figures, Dr. Newbold presented them in such a manner as to hold the very close attention of his audience.

Congratulate Gaston

In his introductory remarks Dr. Newbold said some very complimentary things about Gaston county. "So far as I know, he said, "this is the first county in the State and probably the first in the South to go ahead and voluntarily organize an inter-racial council and perfect an organization such as you have inaugurated here." He pointed out that such an organization can do a great deal in the promotion of better relationships and in obtaining for the Negroes fair and just consideration in many matters.

Prior to the address a brief report was heard from the steering committee, including nominations for permanent officers of the council. The meeting was called to order and the preliminaries conducted by Rev. Dr. J. H. Henderlite. The steering committee is composed of Dr. Henderlite, Carl C. Carpenter, of Bessemer City, Rev. Dr. T. H. McDill, J. W. Atkins, Prof. W. Edward Ricks, Rev. F. Thos. Roberts and A. M. Hasson. The following were nominated and elected officers for the coming year, namely: President, S. N. Boyce; vice-president, W. Edward Ricks; secretary and treasurer, J. Y. Todd; assistant secretary and treasurer, F. Thos. Roberts.

Others Heard

Following the election of officers President Boyce took the chair and spoke briefly of the organization and of what it hopes to accomplish. He introduced W. Grady Gaston, executive secretary of the Gastonia Chamber of Commerce, who introduced Dr. Newbold.

At the conclusion of Dr. Newbold's address, Prof. Ricks and Rev. Thomas Roberts spoke briefly for the Negroes, voicing their interest in the organization and their appreciation of the spirit that has prompted it. Both were heard with unusual interest.

Among the Negroes present were all the members of the Highland school faculty. Because of the Boy Scout convention at Kings Mountain, the city council meeting and several other conflicting meetings the number of white people was not very large but all present expressed a keen interest in the meeting and in the organization.

Race Relations—1935

Meetings, Conferences, etc.

Ohio

TOLEDO, O.
BLADE

JAN 29 1935

Give Colored Man a Chance

FOR each of 12 years the Toledo Council of Churches has sponsored a Race Relations Week. Usually an eminent speaker has been brought to Toledo to discuss the subject for the Council. This year the Council supported the appearance of James Weldon Johnson on the program of the Saturday Night Forum, and gives publicity to an article by George Edmund Haynes, Ph. D., executive secretary of the race relations department of the Federal Council of Churches.

Dr. Haynes well says that no sane person today repeats the question of past periods, whether Negroes can acquire an education. Some twenty thousand of them are college graduates, but a sinister situation confronts them. Few opportunities are open to them to make use of higher education.

Dr. Haynes asks: "Will the churches take the next step from the campus of the educational institutions into the struggle for economic and civic justice for these oppressed black millions? Or, will the churches sidestep these issues as they did those of seventeenth and eighteenth century slavery?"

The time is at hand for more than pronouncements on this subject which has become increasingly important, for thousands of colored workers have been thrown out of employment since the beginning of the depression. The times call for action to allay the increasing bitterness and unrest of the masses of these disillusioned people.

TOLEDO, O.
BLADE

JAN 25 1935

JAMES W. JOHNSON TO ADDRESS FORUM

Colored Leader to Speak on "Genius of the Negro."

James Weldon Johnson, American colored leader, will address the Saturday Night Open Forum at 8:15 P. M. Saturday in the Woman's building, 2920 Cherry street, on "The Creative Genius of the Negro."

Professor Johnson occupies a chair in literature, created and endowed for him at Fiske university by the late Julius Rosenwald, Chicago. He is the author of many books dealing with Negro life in America since 1860. Professor Johnson has been United States consul in Venezuela and Nicaragua and for 15 years was general secretary of the National Association for the Advancement of the Colored People.

The race relations department of the Toledo Council of Churches will be joint sponsor with the forum of Saturday night's meeting. Professor Johnson's visit to Toledo originally had been set for Feb. 9. Jesse S. Heslip will be chairman.

WHITE-NEGRO STUDENTS AT WILBERFORCE

Journal and Guide

Problems Freely Discussed By Mixed Group

2-2-35

WILBERFORCE — East met West, North met South, Germans met Jews, Englishmen met Indians, and they all talked and listened and ate together, and there was neither border, nor breed, nor birth, for it was the Fifth Annual Meeting of the Ohio International Institute, celebrating Lincoln's Birthday as International Day on the campus of Wilberforce University.

More than six hundred students, teachers and friends of interracial good will and world peace, representing every section of the United States, and many nations of the world including Liberia and East Africa, the Phillipine Islands, Russia, Poland, Norway, South America, Cuba, India, Czecholslovakia, Rumania, England, Austria, Germany, and Bohemia, gathered on the campus for the day's program, which revolved around the necessity of a satisfactory spiritual relation between races and peoples as a sound and intelligent basis for the growth of economic, political and industrial well being and which included discussion of means by which this aim could be reached; contacts and cooperative thinking being given as two of the means best acceptable today.

The program began at 9:15 a.m. with a general meeting, at which Bishop Paul Jones of Antioch College presided. After an address by Dr. E. A. Clark of the Holy Trinity College of Wilberforce in which he stressed the philosophy of Christ and the need of these principles in present day human relations, Dr. R. R. Wright, Jr., president of Wilberforce University delivered the welcome address.

European Problems

Miss Mary Halley of Western College delivered a tribute to the memory of Abraham Lincoln, picturing the great emancipator as an internationalist, whose every act was an effort toward caring for human right.

Dr. Earle Eubanks, head of the Department of Sociology at the University of Cincinnatti, in her talk painted a picture of the present ills of Europe and some of their underlying causes. Following Dr. Eubank, John Moore, Director of the League of Nations Association of Ohio pointed out suggestive ways for meeting these ills and showed how they form a psychological basis for war.

Mixed Luncheon

At noon, the annual Fellowship Luncheon was held in the dining hall and was a fine demonstration of inter-racial and inter-national good will. Kenneth P. Tate, Wilberforce senior, presided and Miss Helen Chappel of Wilberforce, Walter Ralston of Muskingium College, and Miss Ellen Postel of Ohio State University were the speakers. Miss Mary Walls of Wilberforce gave an excellent vocal rendition of "Danny Boy."

The afternoon session was held at 2 o'clock and was featured by an address by Prof. Frederick C. MacFarlane, principal of Paul Lawrence Dunbar High School of Dayton, Ohio, on the "World's Economic Turmoil and What Students Can Do About it." The theme of this address was the power of intelligence and the necessity of the students' making themselves as intelligent as possible on international as well as national and local problems.

The day closed with the International Musicale, the participants of which included musical organizations, orchestras, glee clubs, and soloists from many of the colleges represented, including Kentucky State, Wilmington, Cedarville, Wittenberg, and Antioch Colleges.

Counsellors Elected

At the close of the meeting, Dr. Earle Eubanks of the University of Cincinnati; V. V. Jenkins superintendent of Wilberforce University; and Dr. P. R. Brees of Wittenberg College, were elected new counselors.

The International Institute which is the largest student organization in Ohio, is entertained annually on International Day, Lincoln's birthday, by Wilberforce University. The institute has for its theme "A United Spirit for a World of Interests" and is a college movement which has for its purpose world fellowship. The motto of the organization is "Thinking and Learning." The body is absolutely dogmatic and advocates no particular point of view, religious, political, or otherwise. It seeks to find beauty and harmony in racial differences and looks with admiration upon a church or school "that has the conviction and courage to re-think and re-construct a spiritual or an intellectual program for a new age."

TOLEDO, O.
NEWS BEE

FEB 11 1935

Banish Intolerance

THE Toledo Council of Churches this week is sponsoring locally an observance of Race Relations Week. Sunday, white and Negro pastors of Toledo churches exchanged pulpits, and to numerous congregations there was carried a message calculated to give each race a better understanding and finer appreciation of the other.

We wish that all Toledo might have heard these sermons. We hope that many more persons will have a proper consciousness of the racial problem borne upon them in observances during the rest of the week.

Right now, perhaps more than at any time in recent years, there is an especial need for racial tolerance in this country. We are confronted, as we seek to find a way out of the depression, with a maze of conflicting economic doctrines, and there is great discontent over unemployment.

To add to the seriousness of this situation by permitting any condition which might breed racial intolerance to go unchecked, would be a most serious mistake.

Race relations organizations are pointing out that while it has become possible for Negroes to obtain the very best educational background in many universities, the door to the use of such education — in private endeavor of all kinds—is still to be opened on any really liberal basis.

We must appreciate the truth of this observation, and lend our strength to an attitude which may help to dissolve such prejudice. We have too great a common problem in America today—and in Toledo today—to let any feeling of racial bigotry intrude upon and weaken the common fight for recovery.

Race Relations - 1935

Pennsylvania.

Meetings, Conferences, etc.

Mordecai Johnson Preaches at First Philly Interracial Service

Photo shows part of huge crowd leaving First Baptist Church, white, in Philadelphia, last Sunday, after hearing sermon by Howard University president. It was the first interracial religious service

Interracial Church Leader Once Hung Head in Shame

PHILADELPHIA—"I hung my head in shame—he did not know it, but that was my church."

These words sent a tremor through Philadelphia's first congregation of worshippers gathered to start a church service which set out to erase the color line.

They were spoken Sunday by Miss Marjorie Penney, white, chairman of the interracial fellowship, who made the introductory announcements at the meeting.

Gives History

"About four years ago," she said, "a clergyman came here from Scotland, and I was taken to hear him preach. What his name was I do not remember, but his text and his sermon I can never forget.

"He read these words from the book of Joel: 'And it shall come to pass, saith the Lord, that in those days, I shall pour out my spirit upon all flesh. Your sons and your daughters shall prophesy and your young men shall see visions.'

Masses Await New Voice

"Then he explained that when the world was young, God's prophets had been very few and far between. They were not fortune-tellers, clairvoyants, predicting the future, but men of courage, who interpreted God's will to the people.

"Eagerly, hungrily the masses waited, hoping, perhaps, that in their generation some strong voice would speak.

" 'Now,' he continued, 'a wonderful thing has happened. These words of Joel have literally come true.' All over the world today there are young people who cherish in their hearts a burning passion for a new world.

"You do not know—maybe the girl who waits on you in the department store, the shabby student in the street car, may be seeing visions of a world without hatred and strife.

Seeing Visions

"This meeting today is only possible because some young people and friends of young people, have been seeing visions. I am convinced that this meeting itself is prophetic of a time when every church, everywhere, will call to its communion Christians of every race and color.

"Need I remind you that this is not now true? At a dinner two weeks ago, a colored speaker said, 'Every day my car passes a church where hangs a sign: God is Love—Welcome. It takes me four blocks to laugh that off, for I know how welcome I would be if I applied for membership there.'

"I hung my head in shame—he didn't know it, but that was my church.

Prejudice Rules

"Is it any wonder then, if there is so little brotherhood with the church of Christ, that in other fields prejudice rules? Is there any wonder that lack of opportunity, wretched housing, gross discrimination in schools and hospitals, restaurants and theatres, make life miserable for the colored tenth of our population?

"Because conditions like these cry out to high heaven for righting; because situations like this cut across every protest of Christianity that this city of churches might make, some Philadelphians thought, five years ago, that something should be done and done quickly.

"Helen Bryan of the committee on race relations of the Society of Friends; Dr. Fred Wentzel of the Reformed Church, and some other clergymen, gathered a group of young people out at Pendle Hill just to talk about the thing.

Permanence Accidental

"They had no idea of a permanent organization. But here a thrilling thing happened. When the two days of conference were over, those boys and girls couldn't say goodbye to each other.

"They had made friends they never wanted to lose. They had heard of conditions that made them heart-sick. Now, together, they wanted to work toward changing things. When winter came, they began to meet, and so the fellowship began.

"That first year they met around supper tables, and at parties, and again in the spring, at that place which is holy ground to most of us —Pendle Hill. Here together we faced the economic crisis. Here the white group discovered that if life is insecure for us, it is dizzy with uncertainty for our colored friends.

Broadened in Second Year

"In the next year, we felt we must, if we wished to make any dent—study the race problem scientifically. So we brought men and women, white and colored,

Marjorie Penney, White, Traces History of Forces Which Led to First Effort to Organize Church Without Color Line.

churches, and for the churches, the churches were still untouched.

The big leap again, and "In our going about the city, **again.** Fascinating people told us 'you are just a bunch here last week. of young idealists. The thing can't **family secret for over** work. Two races cannot get along ecessary. But at this Hill conference, we with no feeling of superiority or rongly that although inferiority.'

"We knew that their imagina-

tions weren't working and we

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"Two by two, like the disciples —one white, one colored—they went from place to place, preaching their gospel of understanding. But all of us felt in our hearts that we must act more and talk less. We knew how many interracial movements had simmered down into tea parties.

Opportunity Comes

"Last year the opportunity came. Walter White, brilliant secretar yof the NAACP, came to us as an after-dinner speaker. We were all feeling comfortably well-fed, expecting a cheerful little talk. Instead, he gave us the story of that horrible, horrible lynching of Claude Neal.

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Race Relations - 1935

Pennsylvania.

Meetings, Conferences, etc.

Mordecai Johnson Preaches at First Philly Interracial Service

Photo shows part of huge crowd leaving First Baptist Church, white, in Philadelphia, last Sunday, after hearing sermon by Howard University president. It was the first interracial religious service

Interracial Church Leader Once Hung Head in Shame

PHILADELPHIA—"I hung my head in shame—he did not know it, but that was my church."

These words sent a tremor through Philadelphia's first congregation of worshippers gathered to start a church service which set out to erase the color line.

They were spoken Sunday by Miss Marjorie Penney, white, chairman of the interracial fellowship, who made the introductory announcements at the meeting.

Gives History

"About four years ago," she said, "a clergyman came here from Scotland, and I was taken to hear him preach. What his name was I do not remember, but his text and his sermon I can never forget.

"He read these words from the book of Joel: 'And it shall come to pass, saith the Lord, that in those days, I shall pour out my spirit upon all flesh. Your sons and your daughters shall prophesy and your young men shall see visions.'

Masses Await New Voice

"Then he explained that when the world was young, God's prophets had been very few and far between. They were not fortune-tellers, clairvoyants, predicting the future, but men of courage, who interpreted God's will to the people.

"Eagerly, hungrily the masses waited, hoping, perhaps, that in their generation some strong voice would speak.

" 'Now,' he continued, 'a wonderful thing has happened. These words of Joel have literally come true.' All over the world today there are young people who cherish in their hearts a burning passion for a new world.

"You do not know—maybe the girl who waits on you in the department store, the shabby student in the street car, may be seeing visions of a world without hatred and strife.

Seeing Visions

"This meeting today is only possible because some young people and friends of young people, have been seeing visions. I am convinced that this meeting itself is prophetic of a time when every church, everywhere, will call to its communion Christians of every race and color.

"Need I remind you that this is not now true? At a dinner two weeks ago, a colored speaker said, 'Every day my car passes a church where hangs a sign: God is Love—Welcome. It takes me four blocks to laugh that off, for I know how welcome I would be if I applied for membership there.'

"I hung my head in shame—he didn't know it, but that was my church.

Prejudice Rules

"Is it any wonder then, if there is so little brotherhood with the church of Christ, that in other fields prejudice rules? Is there any wonder that lack of opportunity, wretched housing, gross discrimination in schools and hospitals, restaurants and theatres, make life miserable for the colored tenth of our population?

"Because conditions like these cry out to high heaven for righting; because situations like this cut across every protest of Christianity that this city of churches might make, some Philadelphians thought, five years ago, that something should be done and done quickly.

"Helen Bryan of the committee on race relations of the Society of Friends; Dr. Fred Wentzel of the Reformed Church, and some other clergymen, gathered a group of young people out at Pendle Hill just to talk about the thing.

Permanence Accidental

"They had no idea of a permanent organization. But here a thrilling thing happened. When the two days of conference were over, those boys and girls couldn't say goodbye to each other.

"They had made friends they never wanted to lose. They had heard of conditions that made them heart-sick. Now, together, they wanted to work toward changing things. When winter came, they began to meet, and so the fellowship began.

"That first year they met around supper tables, and at parties, and again in the spring, at that place which is holy ground to most of us —Pendle Hill. Here together we faced the economic crisis. Here the white group discovered that if life is insecure for us, it is dizzy with uncertainty for our colored friends.

Broadened in Second Year

"In the next year, we felt we must, if we wished to make any dent—study the race problem scientifically. So we brought men and women, white and colored, who knew the question, to conduct classes for us. We began to send out speakers into churches, clubs and schools.

"Two by two, like the disciples —one white, one colored—they went from place to place, preaching their gospel of understanding. But all of us felt in our hearts that we must act more and talk less. We knew how many interracial movements had simmered down into tea parties.

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Mixed Choir at Interracial Service

Singers at the First Baptist Church, white, Philadelphia which was the scene of interracial worship, last Sunday. The sermon was preached by Dr. Mordecai Johnson, president of Howard University. Seated at the organ is Kenneth Goodman

wondered whether, if they could see the thing in action, they might be stirred. So we planned the Fellowship Church, as a living, breathing example of what Jesus meant when he said: 'All ye are brethren, and one is your Father, even God.'

Not Full Solution

"This is not, in any formal sense, a church. We are not competing with the churches established. We have neither minister, nor membership in the common sense of the word. But we do invite all those who believe in the mind and the spirit of the Master to share with us these monthly services.

"We realize that this is not the complete solution to all the knotty problems of race. But it is, we believe, a beginning.

"Will you go forward with us in the spirit of Loyola, that great soldier of God, who prayed: 'Teach us, O Lord, to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask any reward save that of knowing that we do Thy will'?"

Race Relations–1935

Pennsylvania

Meetings, Conferences, etc.

Interracial Program Has Prominent Guest Speakers

PITTSBURGH, Pa., Feb. 15.—Presenting two of Pittsburgh's most prominent representatives of the professional group, the National Alliance of Postal Employees, in its program Sunday, February 10, featured Attorney Edward O. Tabor, chairman of the Interracial Committee, a prominent member of the Allegheny County Bar association; and Rev. J. S. Hatcher, pastor of Bethel A. M. E. Church, and an active member of the civic and religious life of Pittsburgh.

Attorney Tabor addressed the audience on "Douglass," and Rev Hatcher lauded the statesman "Lincoln." Carrying through the idea of interracial co-operation, the two races are represented.

Of no mean import is the supplementary appearance of the Blakey Singers, directed by Rubi Blakey. This choral group has been given wide acclaim by the press, radio and stage where comments of the highest nature have emanated in their behalf.

Rev. A. M. Locust led the devotionals; W. A. Arvin, president of the local chapter of the National Alliance of Postal Employees, acted as master of ceremonies and Dr. Joseph A. Avent presided.

The committee in charge of the program was composed of Joseph D. Avent, chairman; Robert Frederick, Samuel M. Parr, Leo McTurner and Elmer C. Greene.

As in the past, the Alliance eclipsed its former successes in its meeting Sunday. With such outstanding supporters as those featured on the program, a realization of success was assured.

Officers of the local chapter are W. A. Arvin, president; R. B. Bailey, first vice-president; W. H. Richardson, second vice-president; E. C. Greene, secretary; J. D. Avent, corresponding secretary; Paul E. Thompson, treasurer, and O. A. Delaver, reporter.

First Interracial Church Starts Sunday

10-19-35

PHILADELPHIA. — With Dr. Mordecai Johnson, president of Howard University, their first guest speaker, the interracial church congregation to be launched here by the Young People's Interracial Fellowship, will start its services at the First Baptist Church, of which Dr. Murray Rhoades, white, is pastor, Sunday afternoon.

The services will be held at 4 p.m. and those in charge say they expect more than 500 young colored and white people to attend. The choir will be mixed and it is the plan to develop it into a regular congregation. Kenneth Goodman will direct the music program.

INSTITUTE ON RACE RELATIONS TO MEET AT SWARTHMORE

Leading Men and Women To Discuss World Problems During Month of July

5-17-35

Philadelphia, Pa., May 16—(A. N. P.)—The Institute on Race Relations which for the past several years has been held at Swarthmore College, under the auspices of the American Friends Service Committee, will convene this year from July 1st to July 29. The Institute provides a recognized center where mature men and women may study and discuss the world problems of race and the factors which constitute the interracial situation in America.

The resident faculty and staff consists of Charles S. Johnson, Fisk University, Otto Klineberg, Columbia; Frank D. Watson, Haverford College; Forrester B. Washington, Atlanta School of Social Work; Helen R. Bryan, Committee on Race Relations; Crystal Bird Fauset, American Friends Service Committee and Ethel Stilz of Swarthmore College.

Among the lecturers this year are, Ray Adams, U. of Tenn.; James Allen, former editor of the Southern Worker; Roger N. Baldwin, Civil Liberties Union; Carleton Beals, Rudiger Bilden, N. Y. University; Ralph Bunche, Howard U.; J. Stewart Burgess, Temple U.; Lawrence Dennis, editor, The Awakener; Ione Eckerson, Harold C. Faulkner, Smith College; Rabbi William H. Fineshriber, Richard Gregg of Pendle Hill; Earnest Gruening, U. S. Dept. of Interior; Charles Houston, Howard; Eduaod Lindeman, Margaret Mead, J. A. MacCallum, Fred McCutcheon, A. Phillip Randolph, Ira DeA. Reid, E. B. Reuter, George Simpson, R. B. Vance, Robert C. Weaver, and Donald Young of the Social Science Research council, New York. The fee is one hundred dollars.

Race Relations—1935
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South Carolina.

CHARLESTON, S. C.
POST

FEB 11 1935

INTERRACIAL MEETING HELD

At Emmanuel Church. Spirituals Program 1st Baptist, Feb. 21

The religious significance of negro spirituals will be interpreted in a program sponsored by the Charleston Interracial Committee to be given on Thursday, February 21, in the auditorium of the First Baptist church on lower Church street. The spiritual songs will be sung by Avery institute chorus while the interpretation of each will be made by B. F. Cox, principal of the school.

Friendly relations between the two races were promoted with a Race Relations Sunday observance yesterday under the auspices of the Interracial Committee and a mass meeting in the Emmanuel A. M. E. church. The audience of white and colored people filled the main floor and much of the gallery space in the large church to hear addresses by Rabbi Jacob S. Raisin, of the Hasell Street Synagogue, the Rev. Dr. Eugene H. McGill, pastor of Emmanuel church, and the Rev. George N. Edwards, pastor of Circular Congregational church.

The program at which the Rev. George A. Nickles, chairman of the Interracial Committee presided, revealed many cooperative efforts between the races for mutual understanding and friendship. The common Fatherhood of God and the brotherhood of man were declared to be ideals towards which progress is being made. The religious and spiritual ideas of help by the strong to the weak and love rather than hate were the keynotes. The meeting was the largest of the kind probably ever held here and marked definite progress in relations in Charleston between white and colored groups. The Rev. Mr. Edwards reported on numerous projects and increasing cooperation by white people for the advancement of the negro in America.

The essential brotherhood of all nations and races formed the theme of Dr. Raisin's address. Making a plea to overcome illwill and strife, Dr. Raisin used the words of the patriarch Abraham, "For we be brothers."

"The name of this church," he said, "means 'God with us,' surely a most appropriate idea for this occasion. This is especially true when white and colored people dwell together in unity. We have a community chest for the common good, for those who are strong to help those who are weak. Let us have a community chest of love and goodwill towards our fellow men."

On the theme of "Common Ground," Dr. McGill said in part:

"From the night of blackness the negro has come to a marvelous light, having been brought into contact with the greatest race on earth, the greatest civilization, the true religion and a nation that proves to him the greatest opportunity for development . . . He has had a wonderful opportunity for development of himself. He has not had to plod along in the dark, but he has had a living model from which to copy and a civilization already built up around him.

"On the other hand the white man has had in the negro a patient people, a docile pupil and a race which seeks to reach up to his standards and imbibe his ideas.

"The negro does not desire social equality. But the right to live is common ground. I mean by the right to live the opportunity to live as well as we can. Why should one's share be measured by a standard of race, rather than by work performed or services rendered?

"The right to live includes the right to be healthy. Disease is not racial. The same bacteria that kills one will kill the other. The right to obtain justice is a common ground. Justice is not racial, nor is crime.

"Common ground is our right of development in mental and moral capacities. We are more and more recognizing the brotherhood of man. In such a democracy there must be an efficient development so that the independents will exceed the number of dependents. Each must be prepared to do his part in the community. Education is essential to a democratic society. Are you willing that the negro always remain a silent mass? Can he really serve his own people unless he is mentally trained for that service?

"It was over 2,000 years ago that the Anglo-Saxons began their march. Only seventy-two years ago the tocsin sounded freedom for the black man. The negro has not yet arrived, but as the president said, we are on our way. Measure us not by the heights we have reached but by the depths from which we have come."

St. [illegible], Eagle
October 3, 1935

INTER-RACIAL MEETING OF COUNTY MINISTERS

Last week, September 24th, the Dorchester County Ministers' Union had a joint meeting with the colored ministers of the county at Summerville. In response to the invitation of Bishop J. E. Kearney the meeting was held that Tuesday afternoon in St. Stephen's Reformed Episcopal church. The local pastor, Rev. J. S. Collins welcomed the group. Rev. E. W. Graham of Summerville and Rev. A. D. Betts of St. George presided. Twenty-three ministers were there. It is the first time that such a meeting has been held, and it proved so helpful that they planned to meet at least once or twice a year.

Race Relations—1935

Meetings, Conferences etc.

Tennessee.

STATE INTERRACIAL COMMISSION CLOSES ANNUAL CONFERENCE

Globe and Independent

Many Interesting Facts Brought Out In Meeting; Local Leaders Attend

1-23-35

Nashville, Tenn.

The Tennessee Inter-racial Commission met on Tuesday at the Central Y. M. C. A. in annual session. The report of Dr. J. E. Clarke, State Chairman was one of optimism and encouragement. Secretary Jas. D. Burton gave a detailed report in which he declared:

There is constant need of friendly contracts with boards of education, superintendents of schools, judges of the courts, officials of state, county and city governments, editors of the press, boards of health, park commissions, pastors' associations and churches. The Tennessee Inter-racial Commission, since its inception in 1918, has rendered notable service in connection with the foregoing program which is bearing fruit today in many ways.

Mr. Burton has labored throughout this year without a cent of salary. This has greatly handicapped his efforts and at the sametime reflected upon local leadership.

Nashville Has No Recognized Colored High School

Mr. W. C. Turner of the State Department of Education said that the Negro youth of Nashville is greatly handicapped in that we have not a High School that is recognized by our own state or any other state as a Standard Institution. He further pointed out the fact that Nashville has two white school recognized. At Knoxville the Negroes have Austin High which is a Standard School and at Chattanooga the Negroes have a Standard High School in Howard High.

In this connection Mr. Burton's report further stated:

Five and four-tenths per cent of Tennessee's white population, and 14.9 per cent of the colored population are reported illiterate. However, progress has been made in reducing illiteracy in both groups. Between 1920 and 1930, the per cent of illiteracy in colored group decreased from 22.4 per cent to 14 per cent, and in the white group decreased from 7.4 per cent to 5.4 per cent. These are marks of community improvement in inter-racial relations in Tennessee.

Many leaders local and from throughout the state were present and spoke on th eproblems and progress of inter-racial work. President W. J. Hale, Dr. Alva Taylor, Chaplain Pickens Johnson, Mr. T. C. Barr the newly elected State Chairman, Mrs. J. P. Chavis, Mrs. J. F. Pierce and Miss Grace M. Eaton were among the speakers.

Hon. R. E. Clay was in charge of the Memorial Services for the late Drs. C. V. Roman and J. H. Lester.

Neither Negro or Colored Necessary

Rev. Arthur D. Williams who was chairman of the resolution committee made an eloquent appeal for the dropping of the terms which designate our group. He said: "I have listened and noted the many times the words "Colored" and "Negro" have been used in this conference. Frankly there has not been one use that was necessary. The effect is harmful in that it develops race consciousness. We do not speak of the Jews and Irish in such a way." Mr. Williams let it be known that his people were not ashamed of their identity, but would prefer being taken just as men and women and not as Negro men and Colored women.

Mr. E. W. D. Isaac was appointed a member of the nominating committee. Before adjournment the Commission went on record as lending its full endorsement to the Colored Y. M. C. A. and especially its social and inter-racial work.

Nashville, Tenn. Tennessean—Mar

January 27, 1935

REV. BARR HEADS INTERRACIAL GROUP

State Commission Commends Action in Bedford.

The Rev. T. C. Barr, associate pastor of the First Presbyterian Church here, was elected yesterday to succeed Dr. James E. Clarke as president of the Tennessee Inter-Racial Commission.

Gov. Hill McAlister and Sheriff T. E. Gant of Bedford County were commended for their action in the recent Shelbyville riot in a resolution passed by the commission, which was holding its sixteenth annual meeting.

Dr. Clarke, who has served the organization as president for a number of years, refused to be a candidate for reelection but was named honorary president.

Other officers elected were: The Rev. Dayton A. Dobbs, Nashville, vice-president; J. D Burton, Oakdale, executive secretary for the white division; R. E. Clegg, Nashville, executive secretary for the negro division; and the Rev. J. P. Barber, Chattanooga negro, recording secretary.

The Reverend Barr led a round table discussion on "What the Churches Are Doing to Promote Inter-Racial Relations" yesterday afternoon.

of her plans for the Bible drive to be held the first two weeks in March.

Mrs. Wallace Smith, treasurer, announced that dues for 2,482 members had been sent in to the National Congress and State Associaton, and that the reports from twelve schools had not been turned in. These reports must be in February 1, Mrs. Smith stated.

The council indorsed Dr. Cocking's State program.

It was decided to buy shoes for thirty needy children in one of the city schools.

Mrs. W. A. Read introduced the members of the White Oak Mothers' chorus, who sang "Sundawn" and "Banjo Song."

Mrs. A. L. Lord, nutrition and cafeteria chairman, gave her report and requested that each P-T. A. president save the report sheets recently sent out by the National Congress and turn them in to her in May.

Sixty were present at the meeting, with twenty-three schools being represented. The North Chattanooga Junior High School led in attendance.

Morristown, Tenn., Gazette

May 3, 1935

Interracial Relations Discussed By Mrs. Russell

Mrs. L. M. Russell spoke on "Inter-Racial Relations" at the meeting of Chattanooga Council of Parent-Teacher Associations held Thursday at the Loveman clubroom.

Mrs. Russell discussed the three phases of inter-racial relations—physical, mental and spiritual. She said "ignorance and prejudice are almost synonymous, and enlightment generally cures prejudice." The importance of education was stressed in Mrs. Russell's interesting talk.

Mrs. C. W. K. Meacham presided at the meeting and made an announcement of the telegram to be sent to President Roosevelt on his birthday from Chattanooga, saying anyone might add their name for 25 cents. Seventy-five per cent of the amount obtained would be kept in Chattanooga to be used in the interest of infantile paralysis work and the remainder would be sent the President to carry on his work in the same interest.

Miss Pearl Haley, adult education chairman, reported on the work being done at the vocational school, telling of the night classes on Tuesday and Thursday, when a program of industrial education is carried out, announced that classes in home decoration and nutrition would open in the near future. Miss Haley also told of the nursery school being sponsored by the TERA, where children of families on the relief roll are cared for, given medical attention and food, and enjoy the nursery activities.

Mrs. Stivers, Bible Chairman, told

STUDENT INTERRACIAL CONFERENCE M. N. I. COLLEGE

The Student Interracial Commission convenes in conferences at Morristown College, Morristown, Tennessee on May 3, 4 and 5. Delegates from 8 Eastern Tennessee colleges, both white and colored, will be in attendance. President E. C. Paustian of Morristown College is chairman of the program committee for the entire conference. The theme selected for the whole conference is "We Move in New Directions." Under that general heading, there are four divisions as follows: (1) "New Directions in Economic Wellbeing' which will be presented in two addresses 'Industrial Trends' and "The T. V. A. Project;" (2) "New Directions in Social Control" under the topics, "Whither Bound in Education" and "Our Widening World Relationships;" (3) "New Directions in Associated Living" with special thought in "The Community Outlook" and "The Need for Informed Citizens;" and (4) New Directions in Moral and Asthetic Values" discussed from the standpoint of "Appreciative Living and Social Progress."

Special musical features from the various college groups represented will have a place on the program and there will be a banquet in the college refectory Saturday night. Sunday morning, there will be special services in the college chapel at 10.30.

Speakers and leaders who have been asked to participate in the conference are: Professor C. W. Blackburn of Knoxville College, Dean Frank Foster of Tusculum College, Professor James Donbrowski of Highlander Folk School, Professor C. C. Vance, Superintendent of schools in Morristown, and Professors Kloepfer, Minard and Boyd of Morristown College.

Morristown College To Present Play

The Senior Class of the high school department of Morristown College will present "Garden of the Moon" a romantic comedy in three acts Friday night, May 3rd at 8 o'clock in the college chapel. The play is under the direction of Adelyn Foster. The play promises to be interesting and entertaining.

Knoxville Tenn., Journal

May 4, 1935

Interracial Board Starts Conference

MORRISTOWN, May 3—The Student Interracial commission started a three-day conference here today at Morristown college.

Delegates from eight East Tennessee colleges, both white and Negro, are in attendance. President E. C. Paustian of Morristown college is chairman of the program committee. The conference is discussing "new directions in which we are moving economically and socially."

Among the speakers are Prof. C. W. Blackburn of Knoxville college, Dean Foster of Tusculum college, Prof. James Donbrowski of Highlander Folk school, Supt. C. C. Vance of Hamblen county schools, and Professors Kloepfer, Minard and Boyd of Morristown college.

Knoxville, Tenn. News Sentinel
May 4, 1935

INTER-RACIAL MEET DRAWS KNOX GROUP

College Students Attending Conference at Morristown Today and Tomorrow

A number of Knoxville College students are attending the Student Inter-Racial Commission Conference at Morristown College today and tomorrow.

Theme of the conference is, "We Move in New Directions."

Cleo W. Blackburn, Knoxville College sociology instructor, was to speak this afternoon on "The TVA Project."

White And Colored Baptists Meet Together In Nashville

Courier 5-18-35

White Baptists of Southern Convention In Significant Interracial Move.

NASHVILLE, Tenn., May 16.—The Nineteenth Annual Nashville Associational B. T. U. Training School was held the week of May 10th at the First Baptist Church (white) Nashville, Tenn. The sessions opened with a mass meeting with Frank H. Leavell, speaker. who spoke at length on "It is better to be than to have."

The theme, "Magnifying His Church" rang throughout the sessions—Inspirational speakers were Dr. Douglas Higgins, Jr., Miss Syble Brame, Dr. John W. Hill and Rev. W. S. Ellington (colored).

Courses were taught in Junior, Intermediate, Senior and Adult work and in charge of a faculty consisting of the best teachers of the Southern Baptist Convention. The general B. Y. P. U., manual was taught by Mr. W. A. Harrell din, Senior B. Y. P. U., Administration, Mr. Hy. C. Rogers, Christian Leadership, Miss Roxie Jacobs, Plan of Salvation, Mr. H. W. Crook, Our Doctrines, Dr. O. W. Taylor, Our Missions, Mrs. Norman F. Williamson a returned foreign missionary to Japan, Intermediate Department, Miss Catherine Bledsoe, Training in Christian Service, Mrs. R. Kelly White, Messengers of Light, Miss Martha Storey, Meaning of Church Membership, Mrs. Hy C. Rogers, Trail Makers in other lands, Mrs. R. K. Kimmons.

Keen interest was exhibited in the city-wide postor contest, where B. A. U. Manual, Mr. J. E. Lamb a large number of well-drawn posters were entered for display in the exhibit hall. More than five hundred students enrolled representing fifty white and colored churches.

The officials of the Nashville Association in its program of interracial cooperation, extended the invitaeion to Prof. E. W. D. Isaac corresponding secretary of the National B. Y. P. U. Board to arrange for the attendance of colored leaders at this Associational school Aside from the large number of colored Nashville workers there were in attendance a number of outstanding national workers from other states. Jas. E. Gayle, New Orleans, La., President Louisiana State B. Y. P. U. Convention was guest soloist during the general assembly period. Mrs. Eretta Houze, St. Louis, Mo., president Senior B. Y. P. U. Department, Mrs. E. W. D. Isaac, leader of the National Baptist Intermediate B. Y. P. U. Board and Miss Lula Mae Woodson, Atlanta, Ga. The training school closed with a banquet in honor of Mr. Hy. C. Rogers, the New Tennessee State B. Y. P. U. Director.

Reports on Race Problems Studied

Negro Population 14.9 Per Cent Illiterate; Decreased 7.5 Between 1920 and 1930

Population, health, and education of Negroes in Tennessee, and race relations in the State were points touched upon by James D. Burton, secretary of the Tennessee Inter-Racial Commission in his report at the sixteenth annual meeeting of the group at the Y. M. C. A. this morning.

Saying that the State's Negro population has not increased appreciably since 1900, Mr. Burton pointed out that the problem of educational expansion will probably not become greater.

Of the Negro population, 14.9 per cent were reported illiterate, while the white population showed only 5.4 per cent illiterate, the report stated. Negro illiteracy was decreased 7.5 per cent between 1920 and 1930, Mr. Burton said.

The mob at Shelbyville which attempted to obtain E. K. Harris, Negro charged with attacking a young white girl, was cited as "a reminder of the need of continued effort of inter-racial leadership throughout the counties of the State."

Friendly contacts with boards of education, superintendents of schools, judges, county, state, and city officials, editors, boards of health, and pastors were seen as aids to interracial problems. Officers of the law have prevented many lynchings, the report stated.

"Inter-racial problems are not solved, but steady progress is being made in Tennessee. There are marks of community improvement," Mr. Burton concluded.

The commission is holding two sessions today. W. E. Turner of the State Department of Education, Dr. W. J. Breeding of the State Department of Health, and Mrs. R. T. Burt of Clarksville, were scheduled to speak this morning.

"Progress of Churches in Behalf of Better Race Relations" is to be the subject of the Rev. T. C. Barr, associate pastor of the First Presbyterian Church, at the afternoon session. Reports of women leaders will also be read.

Dr. James E. Clarke is presiding over the meeting.

Nashville Tenn. Tennessean
June 16, 1935

Interracial Meeting, Founder's Day To Be Observed at A. and I.

Two programs will be featured at A. and I. State college Friday, when Founder's Day will be observed in the morning, and the seventeenth annual meeting of the Tennessee Interracial League is scheduled for 2 o'clock in the afternoon.

Founder's Day speakers, on the program to start at 10 o'clock, include Judge W. L. Cook, David S. Lansden, Dorsey B. Thomas, Dr. Walter Cocking, Dr. R. T. Hurt, of Clarksville, Tenn., and W. L. Porter, of Knoxville.

Dr. J. E. Clarke, retiring chairman of the state interracial league, will be honored, as well as Dr. J. A. Lester, late vice-president, and the late Dr. C. V. Roman, who served on the executive committee.

Among those scheduled to attend the league meeting are Judge John H. DeWitt, J. D. Burton, Dr. R. E. Clay, J. A. Napier, the Rev. Henry Allen, R. L. Hunt, Dr. S. L. Smith, G. W. Gore and other leaders of both races. Dr. W. J. Hale, president of A. and I., has prepared a program for Founder's Day which includes music by the school's concert singers.

Race Relations-1935

Meetings, Conferences, etc.

Texas.

Race Relations Day

Race Relations Day will be celebrated in Houston on Sunday, February 10th, with Rev. Maynard Jackson of Dallas as the principal speaker. Rev. Jackson, though a young man, has had wide and varied contacs and experiences and will certainly deliver a constructive message.

It is the hope of THE INFORMER that one result of this day will be to give to us as Negroes a clearer insight into the truth that this whole question of race relations is not to be viewed simply as a process of making white people better and more just and liberal towards Negroes. It also involves serious responsibilities for the Negro group. Unless these responsibilities are met the race problem cannot be solved, whatever happens on the white side of the equation.

SOUTHERN WHITE COLLEGES SETS PACE IN INTERRACIAL FELLOWSHIP AT TEXAS EVENT

DALLAS, Tex.—(ANP)—Dixie is indeed a land of contradictions. Following hard upon the release of the harrowing story of the jeopardy in which a young Denver white minister was placed because of his friendly attitude exhibited toward a group whom he had been called to serve, in Dallas, Armistice night, a racial cooperation banquet was held in the downtown Y. W. C. A. attended by two hundred students and older people of both races.

Then, perhaps as an indication of the changing attitude of the daily press, the Dallas Morning News, one of the most influential papers of the southwest, carried the story in a prominent place. In the memory of the oldest inhabitant no event of a similar nature has ever been given the frank publicity which marked this interracial gathering.

The program was arranged by the student council of religious activities of Southern Methodist University, located in Dallas. Murray Dickson of the university presided. The invocation was by Rabbi S. R. Brav of the Jewish temple. Music and entertainment were provided by students of the university.

Prof. M. B. Tolson, professor of English and debating at Wiley College, was the principal speaker and he took for his subject, "Barriers to Peace." The speaker denounced the evils of the economic order which he listed as peonage, wage slavery, and the denial of industrial opportunity and equality. He declared that in his opinion revolution can only be prevented through a planned economy. In closing, th speaker made a dramatic appeal for justice and equality and challenged his hearers to face the facts of life realistically and frankly.

Following the meeting a fellowship hour was enjoyed among the students of the various Texas colleges represented and with the local guests from among the older group. According to the statement of many in attendance, the event marks a significant trend in race relations in the state and presages the passing of another tradition which has served to keep the races apart in the Southland.

Dallas Becomes Temporarily Liberal Daily Paper Gives Sanction

Southern College Promotes Interracial Fellowship Dinner — Wiley College Professor Delivers Stirring Address

DALLAS, Texas, (By Fritz Cansler for ANP) — Dixie is indeed a land of contradictions. Following hard upon the release of the harrowing story of the jeopardy in which a young Denver white minister was placed, because of his friendly attitude exhibited toward a group when he had been called to serve in Dallas Armistice night, a racial cooperation banquet was held in the downtown Y.W.C.A. attended by two hundred students and older people of both races.

Then, perhaps, as an indication of the changing attitude of the daily press, the Dallas Morning News, one of the most influencial papers of the southwest, carried the story in a prominent place in Tuesday's issue. In the memory of the oldest inhabitant, no event of a similar nature has ever been given the frank publicity which marked this interracial gathering.

Rabbi Invocates

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Asmouth, Va. Star
November 5, 1935

Aid To Negroes Is Considered

EMPORIA, Va., Nov. 5.—(AP)—Ways and means of bettering conditions for negro students were discussed at sessions of the Virginia-North Carolina Interracial Conference here yesterday afternoon and last night.

Several speakers said there is need to equalize the salaries of negro teachers with those of white instructors and held too many negro schools are overcrowded. Negro students also were said to need more library facilities.

Talks were made by J. L. M. Buck and D. W. Gresham of the Virginia Department of Education; the Rev. Alvin J. Russell, principal of St. Paul's School at Lawrenceville; Mrs. P. L. Byrd of North Carolina; W. J. Clarke, president of Virginia Union University; Dr. Guy Johnson of the University of North Carolina; A. B. Mackey, secretary of the Petersburg Civic Association, and J. W. Mitchell, of Raleigh, a representative of the U. S. Department of Agriculture.

The assembly was called by the interracial commission of the two States to promote co-operation in public matters between members of the two races.

INTERRACIAL MEETING—

The plan of improving relations between Negroes and white people in Texas and America must go on unabated. Without interracial good will and helpfulness, American life can never reach its highest goal of happiness or usefulness.

In the interest of this program the Texas Commission on Interracial Cooperation held its annual meeting at Prairie View State College last week. Leaders of both races were present to discuss frankly serious interracial problems, and to strive for correct solutions.

It is a program in which Negroes should take more interest. We should cease to feel that the interracial problem in America is either wholly or predominantly a problem with which white people should be concerned. For instance I was told recently by a well-informed Negro educator that the best course in race relations offered in any college in Texas is offered in a white college. His comment was that, since Negroes are the greatest sufferers from interracial maladjustments, we should be the ones best to diagnose the case and discover the proper remedies.

I think that it cannot be disputed that we take too little interest in the interracial scene and its many difficulties and problems.

EDUCATIONAL JUSTICE—

Dr. R. T. Hamilton of Dallas presented to the Texas Commission on Interracial Co-operation, at its recent meeting at the Prairie View State College, a proposed bill to be offered to the Texas Legislature, looking toward educational justice for the million Negroes of the state. I understand that the commission endorsed the proposal.

The proposed bill takes into account the well known fact that there are many and varied educational opportunities provided by the State of Texas for white people, which are not provided by the state for Negroes. It is the purpose of the proposal to make a start toward correcting this injustice.

Take a glaring example as an illustration of what the proposed bill has in mind. There is no place in Texas where Negroes may train themselves to become teachers at the Prairie View State College. Practically all of the teachers of any conse-

quence at Prairie View had to go outside the state at great expense to get the training necessary to fit them for the jobs which they now hold there.

Race Relations - 1935

Meetings, Conferences, etc.

Virginia

Richmond Va. Times-Dispatch
March 2, 1935

Inter-Racial Group to Hold Mission Study

W. M. U. Leaders and Negro Ministers Will Address Meeting in Feb.

Addresses by leaders of the Woman's Missionary Union of Virginia and by ministers of the Negro Baptist churches of Richmond and classes in methods will be among the features of the missionary institute to be held in the First African Baptist Church February 5-6. The institute is sponsored by the administrative committee of the inter-racial missionary department of the Woman's Missionary Union of Virginia.

Each Negro Baptist church in the city will send representatives to the institute which is planned for the purpose of training the delegates for local church leadership.

Mrs. Martin To Speak

Mrs. G. R. Martin, president of the Woman's Missionary Union of Virginia, will deliver the missionary address at the opening session of the institute to be held from 7 to 9 o'clock Tuesday night, February 5. Dr. J. T. Hill, pastor of the Second Baptist Church, Negro, will respond to the address. The singing will be under the direction of Joseph Matthews and Mrs. W. F. Johnson will conduct the devotional service.

Two classes in methods will be taught. Mrs. Fred Phaus, a member of the inter-racial committee of the Virginia W. M. U. conducting one and Miss Fletcher M. Howell, the Negro field worker of the inter-racial department, teaching the other. Miss Howell is a law school graduate and has done outstanding work for the department.

To Introduce Committee

Miss Blanche White, executive secretary of the W. M. U. of Virginia, will speak on the following night and will introduce the administrative committee. Mrs. G. Paul LaRoque, chairman of the committee, will deliver an address at this session and Dr. C. C. Scott of the Fifth Street Baptist Church will respond.

Mrs. Phaus will give a review of methods and the institute will be closed with the mission pledge and a prayer by Dr. G. E. Read.

This institute for Negro church leaders of Richmond is the first of its kind sponsored by the committee but others will be held later in various sections of the State.

White Ministers Hear Plea For An Awakened Social Conscience In Citizenry of the Southland

P. B. Young, Sr., was the speaker of the day by invitation of the Norfolk-Portsmouth Baptist Ministers Conference (white) at Freemason Street Baptist Church Monday morning.

Mr. Young told the ministers that he thought they could make a vital contribution to the solution of the problems of the underprivileged by doing their best to modify public sentiment and thus reduce resistence to better living conditions, educational and health facilities, and equality before the law.

He said that while conditions were slowly improving in that field the "most dismal thing in the whole social structure of the South is the status of schools for Negroes in the rural sections."

Educational Inequalities

He quoted comparative figures from two Virginia counties, taken from records of county boards and from the state department of Education to show the wide discrimination against colored people in the matter of school facilities.

Mr. Young pointed out how Negroes had helped themselves, through a sort of double taxation system sponsored by the Rosenwald Fund. This foundation has sponsored the building of 5,000 schools for Negroes in rural communities of the South at a cost of $25,000,000. Of this amount Negroes contributed out of their own funds $4,500,000, all of which went into the properties, which were deeded to the counties in which the school houses are located. Virginia Negroes contributed nearly $400,000 to the building of these schools.

He thanked and commended the ministers for their assistance in helping to relieve overcrowding in the Norfolk schools, and for their help in the Municipal Beach matter.

Pleads For Better Wages

Speaking of unemployment caused by displacements of Negroes under NRA Codes, and the prevailing tendency to pay Negroes the lowest wage possible, Mr. Young said: "If I had anything to do with social control in Norfolk and in the South I would look upon the 40,000 Negroes that live here and the 9,800,000 that live in the South as a market for every commodity produced in the South, and I would not want to restrict that market by curtailing the buying power of those 9,800,000 people."

Continuing along this line, "A Negro," he said, "is one kind of human being that it is hard to starve, and is not easy to freeze to death. If you don't believe that, go uptown and look around in certain sections and you will find lots of houses vacated by people who lost their jobs under NRA, that have nothing left but their roofs and enough of the walls to hold the roofs up."

This kind of sabotage, he said, was the natural outcome of starvation conditions imposed upon Negroes by the social forces in control of the community.

Danville, Va., Bee
April 12, 1935

Inter-Racial Meeting On Sunday Eve.

Dr. Ashby Jones and Dr. William Nelson to Be Speakers At Main Street

A mass meeting will be held on Sunday afternoon at three o'clock under the auspices of the Danville Minister's Association and the local chapter of the Inter-Racial commission.

The two speakers of the afternoon who will deal with different aspects of racial co-operation will be Dr. M. Ashby Jones of Atlanta, chairman of the National Council and Dr. William S. Nelson, president of Shaw University.

A feature of this meeting will be the appearance of the Westmoreland high school choir one of the most active colored groups in the city, which will render hymns and spirituals.

Rev. A. K. Yount is president of the Danville Minister's Association and Dr. J. M. Shelburne is president of the local Inter-racial commission.

Dr. Jones is to address the Danville Minister's Association on Monday, the organization having deferred its regular monthly meeting from last Monday to next Monday in order to hear his message.

Abingdon, Va. Washington Co. Journal
April 25, 1935

INTERRACIAL BODY TO STUDY SCHOOLS IN VIRGINIA

A meeting of the Southwest Virginia Interracial conference was held last Thursday about 25 persons attending. Due to a mass meeting at the courthouse at 10 o'clock the delegates held a short session before noon in the chamber of commerce rooms, adjourning at lunch time to reconvene in the courthouse at 2.

W. H. Pitts, principal of Kings Mountain Training School, was elected secretary, and W. B. Gillespie, secretary of the chamber of commerce, served as chairman.

In the absence of Dr. J. N. Hillman, of Emory and Henry College who was unable to attend, L. R Reynolds, of Richmond, director of the state conference, directed the program. The major topic discussed was by Prof. J. W. Hill, of Emory, who used as his subject 'The White Man's Responsibility.' T. C. Walker, of Richmond, counsellor for negro affairs in Virginia another speaker, said penal records show that much crime is committed by those who did not reach the fifth grade in school.

Plan Later Meeting

Arrangements were worked out whereby a joint meeting of East Tennessee and Southwest Virginia groups will meet at Abingdon this fall, and arrange for a local meeting at Christiansburg.

A committee was appointed to study high school facilities in Southwest Virginia and have a report embodying recommendations sent to school authorities, local and state.

A committee was appointed to study educational conditions. The committee is composed of Dr. J. N. Hillman, A. M. Walker, G. W. Liverpool, B. D. French, D. C. Wingo, L. D. Dabney, W. H. Pitts, W. W. Hayes, W. L. Saunders and D. S. Dikes.

INTERRACIAL DEBATE—Last week in Richmond the girls debating team of Virginia Union University matched wits and forensic ability with the girls team of New York University. Those in the picture, left to right, are: Misses Renee Myers, Daisy Rudermon, Bernice Glaser, and Annette Betz, of the N. Y. U. team, Professor J. Henry McGuinn, coach of the Union team, Misses Maggie Laura Walker, Cora White, and Ola Smith, the Union representatives. The debate was a non-decision one.

Bristol, Va., Herald-Courier
April 19, 1935

INTER-RACIAL BODY MEETS AT ABINGDON

Southwest Virginia Conference Discusses Ways to Elevate the Negro

Special to The Herald Courier.

ABINGDON, Va., April 18.—Ways and means to elevate the economic and social status of the American negro, and to provide for a greater degree of mutual understanding as between the white and colored races, formed the list of discussions today at the Southwest Virginia Interracial conference conducted here.

In an address entitled "The White Man's Responsibility," Prof. J. W. Hill, of Emory & Henry College, declared the white man "must not dodge his responsibility in regard to the negro."

"The negro," he said, "is a permanent factor in American life. He must be educated to the end that he will constitute a worthy element of the nation's existence. And in his quest for knowledge he should have the full cooperation of the white man, who should not set himself up as a stumbling block."

T. C. Walker, consultant on negro affairs for Virginia, spoke briefly on "The Negro's Part in His Own Advancement," declaring each member of the race should seek diligently to improve his knowledge of men and events.

Negroes Lead Youth Parley

Christian Century

Take Equal Part with White Students in Conference Promoted by Federal Council—Pastoral Changes

3-20-35

(Correspondence from Virginia)

Chicago, Ill.

PETERSBURG, VA., March 5.—One of the most significant things to happen in Virginia in a generation was the tremendously successful youth conference held in Richmond, Feb. 22-24, under the auspices of the Federal council of churches. Among the outstanding speakers were Daniel A Poling, William Hiram Foulkes, Jesse M Bader, Harry N. Holmes and Harold I Donnelly. More than 800 young people registered for the conference and the crowds taxed the capacity of the spacious Grace-Covenant Presbyterian church in which the conference was held. There were nine major subjects for group discussion with junior and senior sections of each group, making 18 separate classes in all. Such vital topics as personal religion, world peace, the liquor problem, a Christian economic order, race relations and marriage were discussed. A matter of unusual interest was the fact that one group was made up of both Negro and white students, and was presided over by a Negro college professor. At the conference banquet, the Negro delegates were seated at the center tables, flanked on both sides by white delegates who were not so fortunately seated. This would not have been possible in Rich-

mond ten years ago, and is a most encouraging sign of the extent to which the liberal spirit is finding expression in the southland. Rev. J. Manning Potts, who directed the conference, is receiving congratulations on every hand.

Roanoke, Va., World News
May 31, 1935

Inter-Racial Relations To Be Discussed

Asheville, N. C., May 31 (AP).—A discussion of inter-racial relations today occupied the 500 delegates attending the biennial meeting of the women's missionary organizations of the Presbyterian church, U. S. A. here.

The international relations was the theme of yesterday's session. Dr Walter W. Van Kirk, of New York secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, made the principal address, deploring "the present armament race," which, he said, was a serious threat to the program of Christian missions."

Race Relations - 1935

Meetings, Conferences, etc.

Virginia

Conference Leaders Seek to Improve Racial Relations

—Staff Photo.

Progress was reported yesterday at the sixteenth annual Statewide conference of the Virginia Commission on Interracial Co-operation held at St. Paul's parish house. Among those present were: Front row, left to right, Dr. M. E. Davis, Dr. Arthur Wright, Dr. Robert Emory Blackwell, L. R. Reynolds; back row, Dr. D. A. Wilkerson, Dr. R. P. Daniel, Dr. Garnett Ryland, William M. Cooper, and Dean Raymond B. Pinchbeck.

RICHMOND, VA.
TIMES DISPATCH

MAY 21 1935

Leaders Urge Tolerance At Racial Parley

Sympathy Is Need Says Dr. Jones; Peery Among Final Sessions Guests

Pleas for that human sympathy which forgets race for humanity's needs were voiced by eminent white and Negro speakers here last night before the final session of the sixteenth annual State-wide conference of the Virginia Commission on Interracial Co-operation.

Dr. M. Ashby Jones of Atlanta deplored "group judgments to the effect that Germans are like this, Negroes are like that, the French are this way, etc." as "the one most damning thing in the world today; denounced professional patriots, featuring the worst of each group to bring enmity and hatred against some minority by arousing the hatreds among men."

Challenge to Youth

Dr. Isaac Fisher of Hampton Institute, who also renewed his pledge of confidence in the universal goodwill in human hearts, issued a challenge to the youth of Virginia "to gain immortality by providing the leadership which, with the same spirit which brought recovery after Appomattox, will solve a problem almost insolvable and show to the world that the South can carry its load."

"Virginia can lead again," Dr. Fisher said. "Already we have given more than our share of leadership in crucial times, and, with the principles of the prince of peace instilled in black and white alike, I covet that the South will become the pattern in dealing with the different races."

The Virginia press was urged by William Shands Meacham, editor of the Danville Register, at the morning session, to become a more constructive force in race relations by becoming increasingly intollerant of what he said was the tolerance of State administrations toward ineffective legislation peculiarly affected with public interest.

Cites Insurance Laws

He cited specifically insurance laws which he said are "very indulgent" and permit operators of some industrial insurance companies to collect premiums in arrears and give receipts which very clearly state that the insured is not protected until the premiums due are paid in full and a satisfactory physical examination is passed.

Mr. Meacham also struck at finance organization which he charged Negroes and their poor-white neighbors usurious rates of interest and enormous fees for "joining the association."

Governor Peery, who was in Westmoreland County, in a message said the removal of causes of misunderstanding between the races and the building up of co-operation, based upon intelligence and fairness, must not be left to the methods of radicals and sentimentalists, but requires the leadership of the best citizens.

"Leading white citizens must continue to be alert to the needs of that minority whose welfare must ever go hand in hand with ours, "the Governor said. "They are an important factor in our economic life; because of disease, ignorance, poverty and crime in any sector, of our population, the progress of the rest of the State is retarded; industry, thrift, intelligence and good citienship help to set forward the whole Commonwealth."

Aat Night Session

A similar idea was expressed by Dr. Jones at the night session, when Lieutenant-Governor James H. Price presided and Dr. Robert Emory Blackwell, president of Randolph-Macon College, introduced the speakers.

Dr. Jones reminded that "between the Potomac and the Rio Grande there are 8,000,000 Negroes largely dependent on white people, since whites have al political offices, the courts, the police, nearly all the capital, the transportation and communications systems, State schools and nearly all the libraries, art and recreational facilities.

"Something must change in the hearts and attitudes of people, for at the last judgment both individuals and civilizations will be judged by the simple standard: 'Inasmuch as ye did it unto one of the least of these my brethren."

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He emphasized that "all Negroes are not alike; and all whites are not alike. We call our group interracial because the best work is with and not for people . . . We can't even pray by yourselves. We always say 'Our' Father . . ."

Dr. Fisher reiterated his faith that "human nature always can be touched; there are always responses if you know how to touch them."

Urges Fair Opportunity

He told of the times when his desire to boast of his Southern birth had "died on my tongue at news in the papers." "But there's a dream in my heart and I tell of the things I covet for the South, not as a Negro or as a man with a grievanse, but as a man born in the South,"

In brief, Dr. Fisher coveted for the South that the section no longer would be on the defensive against charges of denying Negroes fair opportunities; that the Negroes should be proud of the South and its people institutions, faith and ideals; that the South should be proud of the Negro, not merely to aid and tolerate him, but to see in him a real asset.

The Negro has returner something for the white man's religious faith and language, Dr. Fisher said.

Faith, Fortitude, And Courage In Race Relations

(Extracts from an address delivered by P. B. Young, before the Bible Conference and Institute for Ministers (white) at Mansanetta Springs, Va., on August 16).

Journal and guide
Norfolk Va
9-31-35

IT is apparent that the question of interracial accord has taken on more of an international significance. We in America, and especially in the South, have been accustomed to regard the race question as a local or sectional matter, to be arranged according to conditions and sentiment prevailing in different localities. Consequently we find extraordinary contrasts in living conditions, school facilities, public health, wages and working conditions in a single county, or in an area embracing several counties. We find conditions generally encouraging in one State and rather depressing in an adjoining State.

But our country has now become so closely knit by the development of communication and the spread of intelligence that it is difficult to isolate an unwholesome condition or to check the spread of a just and generous policy. That which accelerates the progress of one community is likely to be copied by an adjoining community, and that which retards the progress of one is likely to be shunned by another. With the great expansion of the press and radio and rapid transportation people and information travel across county, state and National boundaries, establishing trade, business and social intercourse which make for one great community, incapable of viewing the race question in a multiplicity of forms. It is futile therefore, for one to be provincial in one's view of the race problem, or the question of adjusted race relations. Local and sectional acts have their repercussions in national and international relations.

An American cartoonist caricatures in good humor the Japanese Emperor, but the caricature is offensive to the Japanese people and the incident provokes an official protest. In itself this appears to be a symptom of sensitiveness, but it is indicative of the diminishing distance between America and Japan, and the ease with which a comparatively obscure publication can provoke an international unpleasantness having its roots in race pride.

Americans have been justly outraged over the atrocities committed upon the Jewish people by the present German government, but when our criticisms and protests reached the ears of the Germans they countered by telling us to clean our own house of lynching and other extra-judicial procedures. A lynching in a rural district of Mississippi finds its way into the German newspapers, as it does into all of the intelligence mediums of the world.

The impending war between Italy and Ethiopia is provoking grave concern among the principal powers, not merely because it is a practical certainty that such an eventuality will light the spark that will start another world war, but because also of the implications of interracial discord upon an international scale that will result from a war between those two governments.

Lord Cecil and General Smuts warned the world a few days ago that if Italy seized Ethiopia relations between blacks and whites in Africa as a whole would become seriously disturbed. There are 150,000,000 blacks in Africa under dominion of European whites. That situation holds potentialities not conducive to interracial accord or world peace should Italy carry out her present designs.

The fact that Ethiopia is an African empire, and that it is the last sovereign State to face the prospect of European conquest stirs within the hearts of the colored people of the world a natural feeling of kinship.

All of these things remind us of the potential universality of our own local problems, and the futility of viewing them provincially. But when we consider the distressing things that are happening in other parts of the world we have cause to be thankful for the comparative calm that exists in our own country, and especially in our own State.

We have our problems, with all of their troubled aspects, but compared with the situation in India, in Africa and in the Islands of the Seas, the American experiment—if we may term it an experiment—stands out as the most successful in history. Our situation is not ideal, but there are no ideal situations upon the face of the earth, where a minority dissimilar race is forced into economic competition with the white race.

A few years ago James Bryce declared that nowhere in history had any people made such rapid advancement in civilization within so short a period as was true of the Negro in America. And while that advancement has been halted, temporarily, we hope, by economic forces beyond our control, it is our hope that the unfailing gifts of faith, fortitude and courage, which have characterized us and sustained us and our white neighbors in our efforts to get along understandingly and helpfully, will bring about an early resumption of progress. "To him that believeth all things are possible."

As To Our Faith

Nothing in the history of America is more interesting than the struggle of the emancipated Negro to become self-reliant and self-sustaining in an environment in which for 250 years he had been under no necessity to take thought for tomorrow. Well may the Negro say, with St. Paul: "Having received help from God I have come to this day." Our advancement has been an adventure in faith. A double faith in America and in Christianity.

Our ancestors derived the gift of Christian faith from early contacts with American settlers. After emancipation their first step, next to getting a shelter over their heads, was to build a religious structure. In 1866 we had 4,000 churches; today we have 42,000, with a membership of nearly six million. The year after emancipation we operated 20,000 farms; now we operate a million. The number of homes owned in 1866 has grown from 12,000 to 750,000. We paid taxes in 1866 on 20 million dollars. Our taxable values now amount to nearly three billion dollars. We had 600 teachers in schools; we now have 56,000. We were only 10 per cent literate. We are now only 10 per cent illiterate. There are scattered over the South 290 schools devoted to secondary and higher training of Negroes—not including those receiving support from public funds—toward the maintenance of which the race raises each year through its churches and otherwise three-and-one-half million dollars.

As To Fortitude

Just as a common faith has brought us "to this day," the races have shared a common fortitude in their efforts to make the Christian experiment in race relations survive adverse conditions met as we struggled through the years. Francis Bacon tells us in one of his essays that "the virtue of adversity is fortitude." In that respect adversity has even blessed us. It has taught us to face all of these problems and adverse conditions with cheerfulness and hope, and it has drawn upon the inherent spiritual gifts of the Negro to give America a distinctive art in music and poetry.

We have been able to maintain our poise in the presence of fears, some of which were reciprocal, most of which were groundless, but nonethe-less real because they were inherent to human nature.

My race has labored under a long-standing fear of repression; yours under a fear of aggression. We have feared that upon our social and economic structure, erected of necessity within your structure, you would impose obstacles to self-cultivation, self-expression and self-sufficiency. We have had to face, and still have to face, a fear residing in some among you, that if we acquired an adequate measure of material and spiritual gifts we would get out of control. This is the crux of our fear complexes and the weakest link in our faith and can only be explained upon the ground that it is human and peculiar to social practice and behavior

Richmond, Va., Times-Dispatch
November 5, 1935

Neighbors Seek Betterment Of Race Relations

North Carolina-Virginia Leaders Discuss Interracial Problems

Meet at Emporia

Equalization of Teacher Salaries One Question

(*Special to The Times-Dispatch*)

EMPORIA, Nov. 4—The annual North Carolina-Virginia interracial conference convened in a one-day session here today with representatives from the governments of both States and a number of specialists from the University of North Carolina and other colleges participating in the discussions.

The meeting was chiefly concerned with how the white and Negro races are co-operating in the matters of education, religion, health, relief, employment and general welfare. The need of equalized salaries, relief for overcrowded Negro schools, business training for Negro students and better library facilities for Negro schools were particularly stressed by the speakers, and graduate work for Negro students was considered.

Work of Year Reviewed

At the opening session this morning a brief review of the year's work in the two States was given, the budget discussed and the policy and major objectives of 1936 considered. Dr. N. C. Newbold of the State Department of Education in Raleigh, N. C., presided. This business session was attended by the members of the executive committees of the two States.

Dr. Garnett Ryland Speaks

Informal discussions marked the afternoon session, at which Dr. Garnett Ryland, professor of chemistry at the University of Richmond, conducted round-table discussions. The experiences of the two States were exchanged. A similar session was held tonight with C. C. Spaulding, insurance executive of Durham, N. C., and Dr. Newbold making brief talks.

Other speakers at the conference included Mrs. P. L. Byrd, a North Carolina school superintendent; W. J. Clarke, president of Virginia Union University at Richmond; Dr. Guy B. Johnson of the University of North Carolina; A. B. Mackey, secretary of the Petersburg Civic Association, and J. W. Mitchell, representative of the United States Department of Agriculture at Raleigh, N. C.

J. L. M. Buck and D. W. Gresham of the Virginia Department of Education were among the speakers on Negro education. Mr. Buck stressed the need of equalizing teachers' salaries for whites and Negroes, and Mr. Gresham discussed the county training in the 66 Negro high schools in Virginia. The standards for the min-

A musical program was presented by the Rev. J. Alvin Russell, principal of St. Paul's School, Lawrenceville.

students of St. Paul's School and the Virginia State College, Petersburg.

Faith, Fortitude, And Courage In Race Relations

(Extracts from an address delivered by P. B. Young, before the Bible Conference and Institute for Ministers (white) at Mansanetta Springs, Va., on August 16).

Journal and Guide
Newspaper
12-31-35

IT is apparent that the question of interracial accord has taken on more of an international significance. We in America, and especially in the South, have been accustomed to regard the race question as a local or sectional matter, to be arranged according to conditions and sentiment prevailing in different localities. Consequently we find extraordinary contrasts in living conditions, school facilities, public health, wages and working conditions in a single county, or in an area embracing several counties. We find conditions generally encouraging in one State and rather depressing in an adjoining State.

But our country has now become so closely knit by the development of communication and the spread of intelligence that it is difficult to isolate an unwholesome condition or to check the spread of a just and generous policy. That which accelerates the progress of one community is likely to be copied by an adjoining community, and that which retards the progress of one is likely to be shunned by another. With the great expansion of the press and radio and rapid transportation people and information travel across county, state and National boundaries, establishing trade, business and social intercourse which make for one great community, incapable of viewing the race question in a multiplicity of forms. It is futile therefore, for one to be provincial in one's view of the race problem, or the question of adjusted race relations. Local and sectional acts have their repercussions in national and international relations.

An American cartoonist caricatures in good humor the Japanese Emperor, but the caricature is offensive to the Japanese people and the incident provokes an official protest. In itself this appears to be a symptom of sensitiveness, but it is indicative of the diminishing distance between America and Japan, and the ease with which a comparatively obscure publication can provoke an international unpleasantness having its roots in race pride.

Americans have been justly outraged over the atrocities committed upon the Jewish people by the present German government, but when our criticisms and protests reached the ears of the Germans they countered by telling us to clean our own house of lynching and other extra-judicial procedures. A lynching in a rural district of Mississippi finds its way into the German newspapers, as it does into all of the intelligence mediums of the world.

The impending war between Italy and Ethiopia is provoking grave concern among the principal powers, not merely because it is a practical certainty that such an eventuality will light the spark that will start another world war, but because also of the implications of interracial discord upon an international scale that will result from a war between those two governments.

Lord Cecil and General Smuts warned the world a few days ago that if Italy seized Ethiopia relations between blacks and whites in Africa as a whole would become seriously disturbed. There are 150,000,000 blacks in Africa under dominion of European whites. That situation holds potentialities not conducive to interracial accord or world peace should Italy carry out her present designs.

The fact that Ethiopia is an African empire, and that it is the last sovereign State to face the prospect of European conquest stirs within the hearts of the colored people of the world a natural feeling of kinship.

All of these things remind us of the potential universality of our own local problems, and the futility of viewing them provincially. But when we consider the distressing things that are happening in other parts of the world we have cause to be thankful for the comparative calm that exists in our own country, and especially in our own State.

We have our problems, with all of their troubled aspects, but compared with the situation in India, in Africa and in the Islands of the Seas, the American experiment—if we may term it an experiment—stands out as the most successful in history. Our situation is not ideal, but there are no ideal situations upon the face of the earth, where a minority dissimilar race is forced into economic competition with the white race.

A few years ago James Bryce declared that nowhere in history had any people made such rapid advancement in civilization within so short a period as was true of the Negro in America. And while that advancement has been halted, temporarily, we hope, by economic forces beyond our control, it is our hope that the unfailing gifts of faith, fortitude and courage, which have characterized us and sustained us and our white neighbors in our efforts to get along understandingly and helpfully, will bring about an early resumption of progress. "To him that believeth all things are possible."

As To Our Faith

Nothing in the history of America is more interesting than the struggle of the emancipated Negro to become self-reliant and self-sustaining in an environment in which for 250 years he had been under no necessity to take thought for tomorrow. Well may the Negro say, with St. Paul: "Having received help from God I have come to this day." Our advancement has been an adventure in faith. A double faith in America and in Christianity.

Our ancestors derived the gift of Christian faith from early contacts with American settlers. After emancipation their first step, next to getting a shelter over their heads, was to build a religious structure. In 1866 we had 4,000 churches; today we have 42,000, with a membership of nearly six million. The year after emancipation we operated 20,000 farms; now we operate a million. The number of homes owned in 1866 has grown from 12,000 to 750,000. We paid taxes in 1866 on 20 million dollars. Our taxable values now amount to nearly three billion dollars. We had 600 teachers in schools; we now have 56,000. We were only 10 per cent literate. We are now only 10 per cent illiterate. There are scattered over the South 290 schools devoted to secondary and higher training of Negroes—not including those receiving support from public funds—toward the maintenance of which the race raises each year through its churches and otherwise three-and-one-half million dollars.

As To Fortitude

Just as a common faith has brought us "to this day," the races have shared a common fortitude in their efforts to make the Christian experiment in race relations survive adverse conditions met as we struggled through the years. Francis Bacon tells us in one of his essays that **"the virtue of adversity is fortitude."** In that respect adversity has even blessed us. It has taught us to face all of these problems and adverse conditions with cheerfulness and hope, and it has drawn upon the inherent spiritual gifts of the Negro to give America a distinctive art in music and poetry.

We have been able to maintain our poise in the presence of fears, some of which were reciprocal, most of which were groundless. but nonethe-less real because they were inherent to human nature.

My race has labored under a long-standing fear of repression; yours under a fear of aggression. We have feared that upon our social and economic structure, erected of necessity within your structure, you would impose obstacles to self-cultivation, self-expression and self-sufficiency. We have had to face, and still have to face, a fear residing in some among you, that if we acquired an adequate measure of material and spiritual gifts we would get out of control. This is the crux of our fear complexes and the weakest link in our faith and can only be explained upon the ground that it is human and peculiar to social practice and behavior

Richmond, Va., Times-Dispatch
November 5, 1935

Neighbors Seek Betterment Of Race Relations

North Carolina-Virginia Leaders Discuss Interracial Problems

Meet at Emporia

Equalization of Teacher Salaries One Question

(*Special to The Times-Dispatch*)

EMPORIA, Nov. 4—The annual North Carolina-Virginia interracial conference convened in a one-day session here today with representatives from the governments of both States and a number of specialists from the University of North Carolina and other colleges participating in the discussions.

The meeting was chiefly concerned with how the white and Negro races are co-operating in the matters of education, religion, health, relief, employment and general welfare. The need of equalized salaries, relief for overcrowded Negro schools, business training for Negro students and better library facilities for Negro schools were particularly stressed by the speakers, and graduate work for Negro students was considered.

Work of Year Reviewed

At the opening session this morning a brief review of the year's work in the two States was given, the budget discussed and the policy and major objectives of 1936 considered. Dr. N. C. Newbold of the State Department of Education in Raleigh, N. C., presided. This business session was attended by the members of the executive committees of the two States.

Dr. Garnett Ryland Speaks

Informal discussions marked the afternoon session, at which Dr. Garnett Ryland, professor of chemistry at the University of Richmond, conducted round-table discussions. The experiences of the two States were exchanged. A similar session was held tonight with C. C. Spaulding, insurance executive of Durham, N. C., and Dr. Newbold making brief talks.

Other speakers at the conference included Mrs. P. L. Byrd, a North Carolina school superintendent; W. J. Clarke, president of Virginia Union University at Richmond; Dr. Guy B. Johnson of the University of North Carolina; A. B. Mackey, secretary of the Petersburg Civic Association, and J. W. Mitchell, representative of the United States Department of Agriculture at Raleigh, N. C.

J. L. M. Buck and D. W. Gresham of the Virginia Department of Education were among the speakers on the Negro education. Mr. Buck stressed the need of equalizing teachers' salaries for whites and Negroes, and Mr. Gresham discussed the county training in the 66 Negro high schools in Virginia. The standards for the min-

Lawrenceville.

A musical program was presented by students of St. Paul's School and Virginia State College, Petersburg.

Race Relations—1935

Meetings Conferences, etc.

Virginia

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Bristol, Va., Herald-Courier
April 19, 1935

INTER-RACIAL BODY MEETS AT ABINGDON

Southwest Virginia Conference Discusses Ways to Elevate the Negro

Special to The Herald Courier.

ABINGDON, Va., April 18.—Ways and means to elevate the economic and social status of the American negro, and to provide for a greater degree of mutual understanding as between the white and colored races, formed the list of discussions today at the Southwest Virginia Inter-racial conference conducted here.

In an address entitled "The White Man's Responsibility," Prof. J. W. Hill, of Emory & Henry College, declared the white man "must not dodge his responsibility in regard to the negro."

"The negro," he said, "is a permanent factor in American life. He must be educated to the end that he will constitute a worthy element of the nation's existence. And in his quest for knowledge he should have the full cooperation of the white man, who should not set himself up as a stumbling block."

T. C. Walker, consultant on negro affairs for Virginia, spoke briefly on "The Negro's Part in His Own Advancement," declaring each member of the race should seek diligently to improve his knowledge of men and events. "Figures show," he said, "that most of the crime committed by the American negro is the result of his inferior educational status."

President J. N. Hillman, of Emory & Henry, who was to have appeared on the program, was unable to attend. W. B. Gillespie, secretary of the Abingdon Chamber of Commerce, acted as chairman of the day in Dr. Hillman's absence, and W. H. Pitts, colored, principal of the Abingdon King's Mountain Training school, acted as secretary.

Plans were formed for a joint meeting of Southwest Virginia and East Tennessee inter-racial committees in Abingdon next fall, and a report was drawn up for submission to the Virginia board of education.

Near the close of the session a permanent committee, consisting of Dr. J. N. Hillman and Prof. B. D. French, superintendent of Washington county, Va., schools, and the following colored persons was appointed to seek greater educational facilities for the negro; A. W. Walker, G. W. Liverpool, D. C. Wingo, L. D. Dabney, W. H. Pitts, W. W. Hayes, W. L. Sanders and D. S. Dykes.

Richmond, Va., Times-Dispatch
April 22, 1935

Dr. Bowie to Address Interracial Session

Dr. W. Russell Bowie of New York will make the principal address at the sixteenth annual Statewide conference of the Virginia Commission of Inter-racial Co-operation to be held May 9 at St. Paul's Episcopal Church, it was announced yesterday by the State chairman, Dr. R. E. Blackwell.

Dr. Isaac Fisher, editor of the "Southern Workman," has also been secured to make an address.

Among the important matters to come up for discussion will be the question of rural rehabilitation, seeking to find practical methods of giving Negroes in Virginia opportunities to become self-sustaining at a time when the State faces the problem of such a large "marginal group" of both races who are below the borderline of adequate subsistence.

Abingdon, Va. Washington Co. Jnal
May 2, 1935

SOUTHWEST INTER-RACIAL CONFERENCE OF VIRGINIA

The Southwest Virginia Interracial Conference met at the Chamber of Commerce Abingdon, Va., April 18, at 10:30 A. M. The group was called to order and led in prayer by Rev. Frank Y. Jackson of Saltville, Va. The meeting proceeded according to the program in the most part, by a (15) minute talk by Prof. J. W. Hill of Emory and Henry College who spoke from the subject—"The White Man's Responsibility." Has the white man a responsibility? If so, what is this responsibility? Yes, the white man has a responsibility—Based on the fact that Negroes were brought here by the white man from Africa and we are responsible to the extent of an ducation and as much else as he can take to make him happy. This responsibility is not to transfer, segregate nor dissimnate him. The Negro should have an education, should be given rights of citizenship, so that he may take his place in a body politic in a struggle for social justice. We in the South understand the colored people better than any other group. Therefore, we should do what we can to produce that happiness which is due them.

At the close of Mr. Hill's talk, Mr. Reynolds made a few remarks before introducing T. C. Walker, colored of Richmond, Consultant and Advisor of Negro Affairs and the substance of which was embodied in a quotation from Thoreau—"He who chops his own wood warms himself twice.

T. C. Walker spoke on the topic—"The Negro's Part in His Own Advancement". How are you going to take care of the Negro? We are not planning on "Direct Relief", because in general the Negro gets a share. We are concerned with jobs so far as jobs are concerned with skilled labor the Negro has not had a square deal. Mr. Walker continued by citing the story of two messenger boys in the U. S. Army one losing his eyes and the other his legs at the same place when trying to carry reports to the allies, but with the eyes of one being put out he could go no farther and with the legs of the other cut off his progress was impeded. Nevertheless, the man with no legs but eyes crawled into the arms of the man with no eyes but legs and the man with no legs became eyes for the man who was blind and the man with no eyes became legs for the other and the message was carrid on to the intended troops. We cannot get anywhere without cooperation between races—The Negro's eyes have been put out and the white man's legs have been cut off, according to the story, but with the white man's eyes and the Negro's legs the two races can move forward with less friction.

In order to pull up, the white man as well as, the Negro must own his own home. Every Negro should own his home. When a man owns his home he has greater respect for himself and community which do much toward building a better and stronger citizenship. We do not want the Negro to look forward to the white man for things which he can and should do for himself only help him to carry on these activities. As an example of home and farm ownership. Gloucester County was used as a model county. Ninety per cent of the Negroes own their homes and farms and live on the same. There are 38 negroes on relief which will be reduced by my efforts from a county population of 6000. Where the ownership of farms is high among our group, less individuals are found on relief. We are asking the Negro people to buy land and work the same. Where the Negro does this the white and colored people get along smoothly. In proportion to the duplication of this movement in Gloucester, we will be going a long way toward bringing about better relations between the races. The Negro cannot be handled like a basket of chips anymore. The negro has feeling, though he may be dark of skin and ignorant; therefore we must give him a chance. Give the Negro a chance of an education, even a high school training will be beneficial. The highest form of education should make a person fit to help himself and others. The records show that we have less criminals from high school graduates than others. We Negroes who commit crimes are the ignorant type, most of whom have not reached the fifth grade of school. Since the Negro has feeling he should be considered a human being, the negro rejects the terms "darky" and "nigger"—therefore, he knows that they do not mean good, then he tries to live up to your title; but if the white man gives him a title of a human being which would reflect good, he will try to live up to that also.

Regarding labor, we need to bring about a condition which will permit the skilled negro to get a job. The negro needs a chance and this is one thing which we are asking.

The Negro is a religious being and we wish to make this religion function; therefore, we are trying to wait for the white man to show us how this religion functions. We should practice some of this that is being talked about golden streets up yonder and make these streets on earth more like Heaven by giving the Negro a chance.

The Negro cannot help himself unless the white people help him. Make the conditions so that the young Negro can be made self-respecting and a respectable citizen. This can be brought about by providing adequate school facilities in the community, which will develop the whole child, his hands, head and heart.

Following this speech, the members present gave their names, types of vocation and a few remarks. Dr. B. D. French—On the educational program of his dominion stated that we do hope that the educational facilities for both white and colored wll be improved in order to bring about a better day between the races. Such statements were continued by others—Supt. R. B. Bowers of Bristol etc. The meeting adjourned until the afternoon session at 2 P. M. at the courthouse.

The afternoon session opened with a consideration of plans for a future meeting, whether in Virginia as a separate group or with some other state—East Tennessee district was considered. After discussions were enterained by the body on the question—a motion was carried that East Tennessee and Southwest Virginia call a meeting to be held in Abingdon in the fall and that a local meeting will be planned for Christiansburg later.

The meeting proceeded with Mr. Gillespie, president of the Chamber of Commerce presiding at the ab-

ence of Pres. J. P. McConnell of East Radford. An open forum was conducted on the subject—The Interracial Factors which Retard the Progress of Both Races in Southwest Virginia. Mr. A. M. Walker, colored, of Christiansburg, the principal of Christiansburg Industrial Institute, presented the movement being carried on in the school there—This is an experiment being carried out by several counties and around Montgomery. Therefore the following motion resulted—that a committee be appointed to study the feasiability of High School facilities in Southwest Virginia and have a report sent to the school board embodying recommendations to school authorities, local and state as to methods of attack. Using Christiansburg Industrial Institute as an example. Ammendment: that individuals be appointed in localities of Southwest Virginia by the state body and Mr. T. C. Walker will give names to Mr. Reynolds, who will see to the executive body making appointments.

A committee was appointed in Southwest Virginia to study the educational conditions in section.

White, Dr. J. N. Hillman, Dr. B. D. French, Colored, Messrs: H. M. Walker, Christiansburg; G. W. Liverpool, Pulaski; D. E. Wings, Wytheville, L. D. Dabney and Rev. D. S. Dykes, Marion; W. H. Pitts and Rev. W. L. Saunders of Abingdon: W. W. Haves Bristol.

Richmond, Va. News-Leader
May 20, 1935

DOWN TO THE PRACTICAL.

The state interracial conference at St. Paul's church today, the sixteenth held in Virginia, illustrates how completely the advocates of better relations between the races have come down from theory to practice. Academic discussions, well enough in their day, have given place to the consideration of such workaday problems as the economic future of the Negro farmer and the education of his children. The able and thoughtful editor of the *Danville Register*, WILLIAM SHANDS MEACHAM, presented this morning a paper on the part the press is to have in this great undertaking. This afternoon, the commonplace but important topic of school buses for Negro children is to be considered.

The results are certain to be beneficial. Southern Negroes have been grateful for the good will of their white friends, and on occasion they have been helped by the moral support given them. But good wishes and moral support are not enough. They do not make the Negro's home sanitary, they do not assure him a decent return for his labor, and they do not guarantee his children a chance in life. It is by the fruits of good will, the harvest of actual aid, that the South's treatment of the Negro is to be judged.

We need, in particular, to get away from the view that the Negro is to be hired at the lowest possible wage. Southern people, we hope, have come to see that all of us gain by the payment to white labor of the highest standard of wages that industry can sustain. We must take the same view of the wages of Negroes. Nobody gains, and everybody loses when so large an element of the population is kept just above the hunger-line.

The same spirit must be shown in our attitude toward the public schools for Negroes. All too frequently in the past, the Negroes were given the rural schoolhouses that were abandoned by the whites. Where free textbooks were distributed, those that came into the hands of Negroes often were the hand-me-downs of the white schools. Principals that were ill fitted to their work or too old for active service in the other schools were assigned the Negroes. All this was as unwise as it was unjust. The more difficult the educational task, the more important it is to have good equipment, decent texts, vigorous principals and capable teachers. The Virginia Commission on Interracial Co-Operation cannot do a better thing than to devote some of its energies to the practical betterment of Negro schools.

Richmond, Va. News-Leader
May 20, 1935

Press Is Lauded At Racial Meet

Danville Editor Finds Va. Papers Seek Justice for Negroes.

Addressing the opening session of the sixteenth annual statewide conference of the Virginia Commission on Interracial Co-operation here today, William Shands Meacham, editor of the Danville, Va., Register, pointed as a "happy augury for the future" to the fact that "the Southern newspapers that are working with vision and courage for justice for the Negro are the ones received with most honor, and that are the most successful by the journalistic business standard." This, he said, is the happy augury, "for it shows the widening spread and deepening hold of a more socially scientific habit of mind."

Mr. Meacham spoke at the session of the conference held this forenoon in the parish house of St. Paul's Episcopal church, with Dr. R. E. Blackwell, president of Randolph-Macon College and state chairman of the interracial commission, presiding. An afternoon session is to be held at the parish house, when brief reports of special interracial projects conducted through churches and schools of the state will be discussed by several speakers.

Dr. Blackwell, in opening the conference this morning, referred to its purposes and emphasized the fact that the "commission" is one "dedicated to good will."

Plays Helpful Role.

Mr. Meacham took as the theme of his address "Making the Press a Constructive Force in Race Relations," and declared that despite the mechanical processes of modern journalism the newspaper today is less mechanistic in its outlook than ever before and playing a more helpful role in the solution of racial problems.

He said also: "There is much that Virginia newspapers are doing in helping the Negro get elementary fair play among the economic forces about him—but there is much yet to be done. Under the protection of the law Negroes, and their poor white neighbors a little further up the street also, are being systematically victimized by unscrupulous building and loan associations that charge them usurious rates of interest and enormous fees for 'joining the association.'

"In this state," he continued, "Negroes are paying many thousands of dollars every year into the treasuries of industrial insurance companies for which they receive no protection whatever. Our insurance laws, like our Virginia banking laws, are very indulgent and permit the operators of such companies to collect premiums in arrears from industrial policyholders by giving a receipt which very clearly states that the insured is not protected until the premiums due are paid in full and a satisfactory physical examination is passed. Many Negro industrial policyholders carry their policies for months without protection and, discouraged, finally drop them. Later the agent writes a new policy. This is profitable business for the companies and their agents."

"The Southern press," he added "can best serve the Negro and the underprivileged of society by becoming increasingly intolerant of the tolerance of state administrations toward ineffective legislation governing banking and insurance and other business peculiarly affected with a public interest."

Meeting at 8 P. M.

The conference is to be concluded with a meeting to be held at 8 o'clock tonight in St. Paul's church at which Lieutenant - Governor James H. Price will preside and when addresses will be made by Rev. M. Ashby Jones, D. D., of Atlanta, Ga., and Dr. Isaac Fisher, of Hampton Institute.

Dr. Jones, who is a widely known minister of the Baptist church in the South, is a son of the late Rev. J. Williams Jones, D. D., formerly of this city and also of Lexington, Va., and who was a member of the staff of General Stonewall Jackson during the war between the states.

W. D. Gresham, of the state department of education, addressed the conference at its forenoon session today and discussed the status of Negro educational facilities in Virginia with special reference to the problem of transportation of pupils to the schools.

Mr. Gresham stated that transportation of Negro children is a major problem now that the problem of the school term has been settled by the provision for a minimum school term of eight months for all schools attaining the required legal average of attendance.

Of the sixty-three counties that now have "county training schools," eight are now providing free transportation for Negro children, while nineteen have no transportation provided for Negro children at all. Fifteen of the sixty-three counties in question are operating bus service entirely at the expense of the Negro people and twenty-one are providing transportation for Negroes on a co-operative plan, he said.

Richmond, Va. News-Leader
May 18, 1935

Two to Speak At Racial Meet

Dr. Ashby Jones and Dr. Isaac Fisher on Monday Program.

Lieutenant Governor James H. Price will preside at the public meeting of the Virginia commission on interracial co-operation in St. Paul's church on Monday night at 8 o'clock, acting for Governor Peery, who will be out of the city. Addresses will be delivered by Dr. M. Ashby Jones, prominent Baptist minister of Atlanta, and Dr. Isaac Fisher, editor of Southern Workman, the Hampton Istitute publication. Musical selections will be rendered by the Hampton quartette and the Sabbath Glee Club.

These interracial conferences have brought a group of distinguished leaders of both races to Richmond, who have been heard by large audiences during the years they have been held here. Among speakers on previous programs have been Dr. Frank P. Graham, president of the University of North Carolina; Dr. Ben R. Lacy, president of the Union Theological Seminary; Rabbi Louis Mendoza, of Norfolk; Dr. R. R. Moton, former president of Tuskegee Institute, and Dean Charles H. Houston, of the Howard Law School, Washington.

Dr. Jones was one of the founders of the interracial commission sixteen years ago, and serves as honorary president now. He is a son of the late Dr. J. William Jones, who was on Stonewall Jackson's staff, and was at one time pastor of Leigh-Street Baptist church in this city.

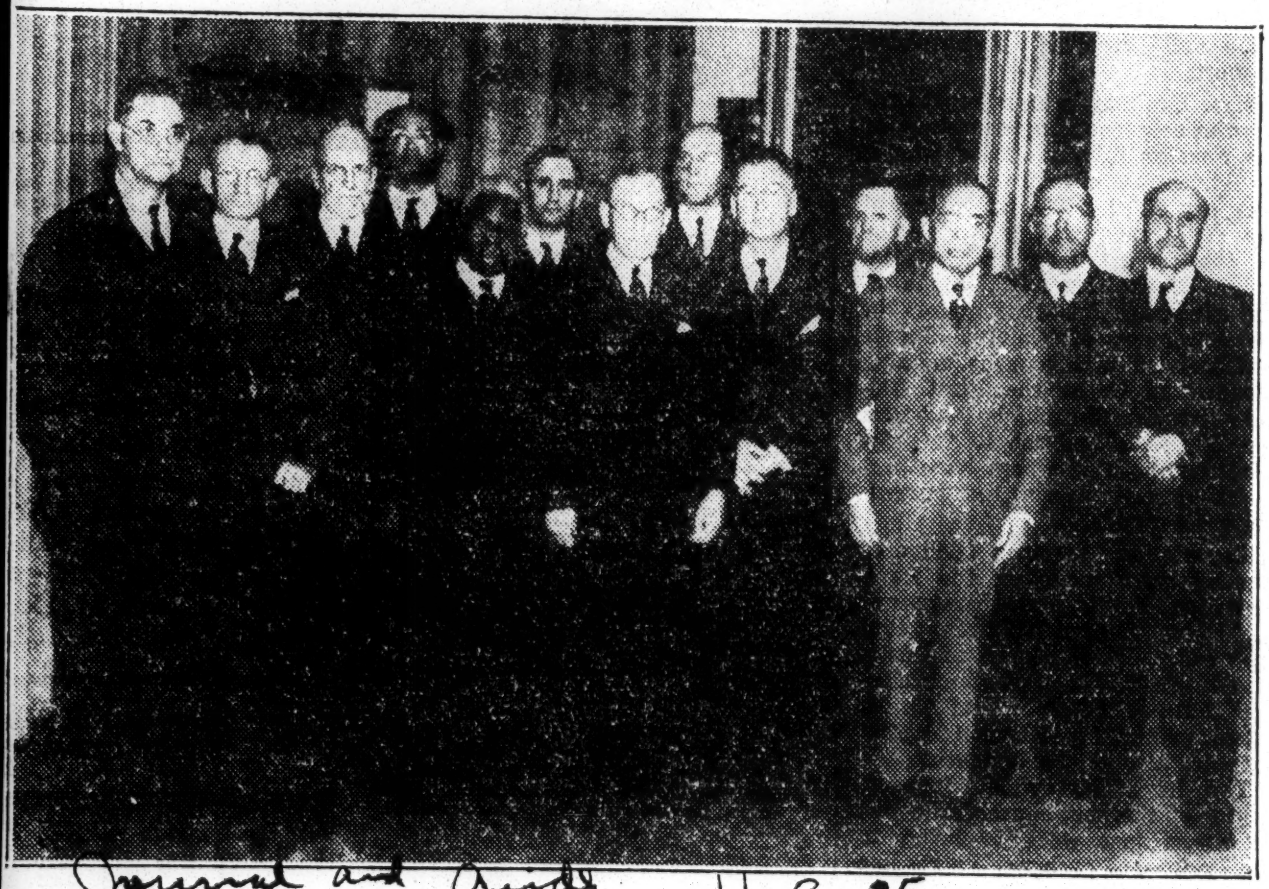
Dr. Fisher is a disciple of the late Booker T. Washington, and was also one of the founders of the interracial body. He was appointed a traveling fellow in research in race relations for two years by the Guggenheim Foundation, and has studied in the United States, Europe and Africa. Dr. Fisher served for nine years as principal of the State College for Negroes in Arkansas, and for nine years as university editor at Fisk University.

Preceding the evening session, there will be two-day sessions of the commission, when various topics bearing on race problems will be discussed and considered at round-table discussions. Dr. R. E. Blackwell state president of Randolph-Macon College, Ashland, is state chairman of the commission, the other officers being Judge Herbert G. Cochran, of Norfolk, president of John M. Gandy, Virginia State College, and President John L. Newcomb, of the University of Virginia, vice-chairmen; L. R. Reynolds, director; Major L. C. White, Hampton Institute, recording secretary; W. H. Schwarzschild, Jr., Richmond, treasurer, and Dr. Garnett Ryland, University of Richmond, chairman of the executive committee.

Race Relations - 1935
Meetings, Conferences, etc.

Virginia.

INTERRACIAL GROUP MEETS



Journal and Guide 11-9-35

The above members of the joint interracial committee of North Carolina and Virginia were present at the Inter-State Conference held in the Emporia High School Auditorium, white, in Emporia, Va., on Monday, November 4. Left to right, first row: C. H. Ferguson, N. C. Newbold, chairman of North Carolina steering commttee; Dr. R. E. Blackwell, Virginia State, chairman; Atty. T. C. Walker, W. D. Gresham; L. R. Reynolds, director of both commissions; Dr. John M. Gandy, vice chairman; and W. H. Crocker. Second row: the Rev. M. C. Allen, W. P. Dryer, J. M. Duncan, A. E. Avers and the Rev. J. Alvin Russell. (Journal and Guide photo.) STORY ON PAGE 11.

ONE DAY CONVO OF INTERRACIAL GROUPS CLOSES

Journal and Guide

Va.-N. C. Commissions Hold Joint Meet In Emporia

11-9-35

By LEM GRAVES, JR.
Journal and Guide Staff Writer

EMPORIA, Va. — "One of the greatest needs of the Negro race is in the field of education," declared Dr. John M. Gandy, president of the Virginia State College, Petersburg, in an address at the open night meeting of the one-day Inter-State Conference of the Virginia-North Carolina Interracial Commissions, held in the auditorium of the Emporia High School School, white, here on Monday.

Speaking on the subject, "In What Areas Do Negro People Need the Assistance of Their White Friends Most," Dr. Gandy pointed out that whites can help most in the field of education, in helping to make Negroes health conscious, and by inspiring them through kindness and cordial treatment. He added that there are more illiterate Negroes now than at the time of the Civil War. Virginia loses outstanding characters of race by forcing them to go into other states for advanced education.

Dr. Gandy was one of three speakers that appeared on the final program. Dr. N. C. Newbold, executive officer of the North Carolina Commission and a director in the department of education, North Carolina, was the first speaker and he spoke on "Some Indications of Progress Made by Negro People."

courage Negro business.

Negro Brought Here

Dr. R. E. Blackwell, president of the Randolph-Macon College in this state and chairman of the Virginia Commission, presided at this session and made several remarks at the opening of the meeting. Dr. Blackwell asserted that his people came to American because they thought that they could better themselves. "But they did not come here," he declared, as he made a sweeping gesture towards the section in which the Negroes were sitting, "we brought them here!"

"The purpose of the interracial commission is to work together so that our Negro friends can have the things that we want them to have," he continued.

Music was furnished throughout this meeting by a group of singers from St. Paul Normal and Industrial School and a male chorus from Virginia State College. Dr. P. H. Sloan, rector of the Christ Episcopal Church in Emporia, led the players. The meeting was dismissed by Dr. Blackwell.

Dr. Newbold presided at the morning session of the Interracial Conference held at the Christ Episcopal Church. The meeting was a business session and was attended only by members of the two executive committees. There was a brief review of the year's work in the two states; a discussion of the budget; consideration of the policy for 1936; and the major objectives of the commissions in each state. The general theme that pervaded the conference was the cooperation of the two races in matters of education, religion, health relief, employment, constructive use of leisure time and general welfare.

Negro Business

He made a statistical review of progress in the field of education in North Carolina and showed how the average training of Negro teachers had increased. He then turned his attention to progress in the field of business and commerce, bringing out many astounding facts about the Safe Bus Company operating in Winston-Salem, N. C., and the North Carolina Mutual Life Insurance Co., of Durham, both large firms exclusively handled by Negroes.

C. C. Spaulding, president of the North Carolina Mutual Life Insurance Company, was the next speaker and he discussed the same general topic. Declaring that Negroes always got what the whites wanted them to have, Mr. Spaulding said he thought it remarkable how Negroes and whites got along, in view of the inequalities. He praised the Lincoln Memorial Hospital in Durham, and the Journal and Guide, Norfolk newspaper. He said that it was necessary to encourage Negro business.

Impromptu Talks

Dr. Garnette Ryland, professor of chemistry at the University of Richmond, presided at the afternoon session that met in the high school auditorium. Although no speeches were scheduled, several impromptu talks were made by various members of the two commissions and interested visitors. The meeting was open to the public.

The experiences of the men from both states with their own domestic interracial problems were exchanged and efforts made to point out the advantages of mutual cooperation in the two states. The conference theme was discussed from as many viewpoints as was possible.

Equalizing Salaries

The Rev. J. Alvin Russell of St. Paul School spoke on the standards of the ministry. The question of Negro education was handled by J. L. M. Buck and D. W. Gresham of the Virginia department of education.

The need of destroying the differentials in the salaries of Negro and white teachers was stressed by Mr. Buck, indicating a new attitude on the part of state officials.

Among the others that spoke at the conference were: Mrs. P. L. Byrd, a North Carolina school superintendent; W. J. Clarke, president of Virginia Union University at Richmond; Dr. Guy B. Johnson of the University of North Carolina; A. B. Mackey, secretary of the Petersburg Civic Association; and J. W. Mitchell, representative of the United States Department of Agriculture at Raleigh, N. C.

[illegible], Va., Times-Dispatch
December 8, 1935

Racial Good-Will, Topic Of Ministers Tomorrow

The theme of racial good-will will occupy the attention of the ministers attending the meeting of the Richmond Ministerial Union tomorrow morning at 11 o'clock at the Y. M. C. A. This will be the final meeting of the year and the nominating committee, headed by the Rev. F. W. Burnham, D. D., will make its report.

The Rev. H. Bernard Lipscomb, chairman of the program committee, has announced that the speaker will be the Rev. W. T. Johnson, D. D., pastor of the First African Baptist Church and president of the Inter-Denominational Ministerial Alliance of Richmond. Dr. Johnson will use as the topics of his address, "What we can do to increase racial good-will."

The devotional period will be conducted by the Rev. A. P. Williams, pastor of the Barton Heights Methodist Church. The Rev. Churchill J. Gibson, D. D., rector of St. James Church, is president of the union. Vice-presidents who have served with him are the Rev. R. Aubrey Williams, D. D.; the Rev. J. E. McCauley, the Rev. H. G. Haney, the Rev. George Ossman, D. D.; the Rev. B. M. Persinger and the Rev. Abner Robertson, with the Rev. C. Sylvester Green, D. D., as secretary, and the Rev. Philip A. Arthur, as treasurer.

Timely Objectives Set Up at Interracial Meeting

SUFFOLK, Va.—Transportation facilities for colored pupils, equal salaries for teachers based on training and experience, a sound local cooperation of the races in producing equal justice in the courts, and opportunities for employment for Negroes in fields other than domestic service were some of the objectives set up by the Interracial Committee in its meeting held at St. Mark's Episcopal Church here, Sunday, December 8. W. H. Crocker is the local chairman.

It was suggested that these objectives could be best obtained by united influence of the two races upon the legislative body in Richmond.

John E. Martin, superintendent of Suffolk public schools, gave a very interesting and informative address. Mrs. Henry E. Eley, president of the State King's Association gave another very interesting address. The third speaker of the evening was Miss Edna M. Colson of Virginia State College, who made an equally able address.

Mrs. Helene S. Lee rendered a very pleasing solo. Following the addresses, Dr. R. Henry Bland, master of ceremonies allowed a few minutes for a group discussion. Those responding were W. H. Crocker, Prof. Howe of Booker T. Washington School; Atty. Fulcher, Dr. J. W. Pierce and the Rev. J. J. Posey.

Danville, Va., Register
December [illegible] 1935

WHAT IS INTERRACIAL COOPERATION?

Dr. James M. Shelburne's re-election to the chairmanship of the Danville Chapter of the Virginia Commission on Interracial Cooperation has become a matter of course. He organized the chapter nine years ago and he has always been the guiding spirit of its work. There has been no conspicuous achievement to place to the credit of the chapter heads—and there never is in the work of the interracial commission. The most effective work is enlisting social forces that will lead to a more harmonious relation between the races and that will be productive of both social and economic good, is always inconspicuous. It appears very seldom in the news. The Virginia Commission on Interracial Cooperation holds a joint meeting with the North Carolina Commission every year and holds its annual meetings in Richmond. Upon those occasions something about its work, how its studies of interracial problems have come down to the practical, usually appears in the newspapers. In general, interracial commissions throughout the South regard no news about race relations as the best news about the field in which they are working.

What interracial cooperation has to its credit for nine years' work here is a growth of confidence among the thoughtful members of both races in their ability to work together constructively in the sharing of joint social responsibilities. It has been made clearer that the costs of poverty, disease and crime among members of the Negro race is borne by members of the white race; that the members of the less favored race can be kept in ignorance only at the cost of the enlightenment of the most favored race. Interracial commissions, in their unobtrusive way, are helping to make it plain that we will continue to swap the old stand-pat political conservative of the South for the rabblerousing demagogue with his delusions of grandeur, until interracial cooperation is a practical political reality. For until the racial perplexity of the South is approached forthrightly by political thought, its uplifting schemes will always have a sound of hollow rationalization.

Here the work of interracial cooperation has been dedicated to the study of the specific outlines of certain problems and to patient and practical work on those problems. It has resulted in the establishment of a consultative relation between Negro leaders and white leaders concerned with problems of relief and rehabilitation among colored people. It has resulted in a more thoroughgoing study of Negro unemployment and its causes and it has helped to promote the cause of education. Throughout the many chapters of the relief program here leaders of both races have served together on citizens committees and educated Negroes have brought to their work a better understanding of the problems of their people than could possibly have been achieved without them. It has encouraged initiative in the Negro leader and it has at all times sought to cultivate in him an independent outlook upon the problems of his people. From the beginning the work of the interracial commission has sought to extend the fullest measure of cooperation, while guarding against any measures that would seem to deprive the Negro of his own responsibility. To have gone too far and to have deprived him of that sense of individual responsibility would have been disservice. It has seen that there should be nothing in the inherent nature of its cooperative undertakings to deprive the mind and the hand of the Negro leader of any measure of their independence as, recognizing a social need, his race moves on to meet the challenge to its best thought and to its capacity for constructive action. It has therefore aided in the development of a more hopeful attitude, a conviction that our social liabilities in the South do not exceed our resources—when the realities are faced with all the frankness of the scientific method of investigation.

Race Relations - 1935

Virginia

Meetings, Conferences, etc.

Progress In Race Relations

JUST prior to the meeting of the fourteenth annual state-wide conference of the Virginia Commision on Inter-racial Cooperation, held in Richmond Monday, Executive Director L. R. REYNOLDS issued a statement in which he said that "in the matter of legal justice, the exercise of the franchise and inclusion of Negroes on juries, perhaps no State has gone further in the past few years than Virginia."

With Mr. REYNOLDS' commendation of the Old Dominion no fault can be justly found. It is true, that in all the fields of social and political relations which he named Virginia has taken rather high ground during recent years.

There is no room for doubt that there has been great improvement in what is broadly called "legal justice." It appears that the judiciary of Virginia has been extraordinarily careful that no miscarriage of justice should occur, especially in difficult cases involving white against black. We could name several cases furnishing substantial proof of this.

In the matter of the exercise of the franchise there has been no agitation of the question, except in an isolated case, and as a general proposition there seems to prevail the feeling that there is no longer anything to fear from the exercise of the franchise by qualified Negroes. There has been in recent years a decided trend among Negro voters in Virginia to divide their votes between the two major parties, and if an accurate check could be made it would probably show that more were inclined to cast their lot with the Democratic party than with the Republican. There is no real race issue in Virginia politics anymore.

Months before the Scottsboro case reached the U. S. Supreme Court on the jury issue, Virginia courts were summoning Negroes for jury duty, in accordance with constitutional requirements. The CRAWFORD case had some bearing upon this, perhaps, as a result of the Justice LOWELL decision, but if the State had chosen to do so Virginia could have held out quite safely until some case had gotten to the Supreme Court, for as it turned out there was little chance for CRAWFORD'S case to go up.

For the improvement in the administration of justice there is responsible a combination of circumstances, perhaps, although we believe the will and the courage are fundamentally inherent in Virginians. First, the enactment, during Governor BYRD'S administration, of a State anti-lynching law, had a salutary influence. Although there have occurred since numerous crimes that usually incite mob violence, in no case have officers of the law permitted any usurpation of their functions.

Then a certain criminal case, involving capital punishment, having its origin in Norfolk, and resulting in the acquittal of a man after he had been upon first trial convicted and sentenced to death, had the salutary effect of opening the eyes of the people of the State to a phase of alleged crime and the tragic results that sometimes follow hasty trials.

And behind all of the potent influences for good aforementioned there has been the Commission on Interracial Cooperation in its own carefully considered, judicious program of action, together with a State press that is unique for its stand for social justice.

As Mr. REYNOLD'S said in his timely statement, "it would be a disservice for one who is supposed to know the facts to give the impression that Virginia, or any other section of the country has met this obligation in full," we are all aware that on many fronts we still have much to strive for in Virginia, but it is timely and appropriate to record progress, where progress is being made. There are increasing indications that more Virginians than ever are interested in an equitable readjustment of political, social and economic conditions affecting both races in the State.

Danville, Virginia Gazette
May 25, 1935

Better Relations Between The Races

Miss Bessie Gaines Writes Interestingly of the Interracial Conference Held in Richmond Monday of This Week.

The annual State Conference of the Virginia Commission on Interracial Co-operation met Monday of this week at St. Paul's Episcopal Church, in Richmond. As is well known this organization undertakes to foster increasingly better relations between the races, and to improve conditions among Negro people which retard the progress of both races.

Comparing this sixteenth meeting with those of former years, it was characterized by peculiar earnestness of purpose and the suggestion of things to do, as well as some already being done to correct instances of injustice and unfairness, and to build attitudes on both sides which insure better understanding and fuller cooperation. While progress in this direction seemed slow and small, it was indubitally sure.

The session was largely inspirational in nature. The morning and afternoon meetings were devoted to review of very practical matters. For instance, with regard to the problem of "transportation of Negro school children in Virginia"—it was shown that only eight counties in Virginia had free transportation for Negro training schools. Fifteen counties operate buses entirely at the expense of Negroes—nineteen counties (Charlotte in this list) have no transportation for them at all. The rest have some sort of co-ojerative arrangement. It was encouraging to learn that twenty-five out of our sixty-three Negro training schools are on the accredited list, and that last year only ten Negro teachers were teaching with local permits.

The colored supervisors of adult education in Virginia gave a frank evaluation of the work of Negro classes during the past year, and suggested methods of improvement.

Very interesting reports of special interractial projects conducted thru the churches, young people's firums, schools and colleges were given. Perhaps the most significant of these was the description of a course in "Interracial Relations" given by Miss Stubbs at the State Normal College, Farmville, Va.

An extremely able paper was presented by Mr. William Shands Meacham, editor of the Danville Register, on "Making the Press a Constructive Force in Race Relations." It was suggested that a special group in the Virginia Press Association unite to stimulate interest in racial understanding, and in getting contacts between the best leaders of both races.

It is asking too much of The Gazette for space to give all the interesting features of this conference. One wishes that there were more than ten Charlotte County members of the commission—that they would all attend the annual meetings—and that they might also meet sometimes together at home to deal with matters of local community needs.

ELIZABETH V. GAINES.

RECOGNITION OF LEADERS IS URGED

Danville Editor Sees Need of New Policy

5-25-35

RACKETS DEPLORED

Interracial Commissions of Va. In 16th Session

Staff Correspondence

RICHMOND — Supporting efforts to transfer a share of the social responsibility of Negro problems to Negro leaders was described as the greatest single contribution that southern newspapers could make to more constructive race relations, by William Shands Meacham, editor of the Danville Register, one of the outstanding daily papers of the state, in the course of his address before the 16th annual conference of the Virginia Commission on Interracial Cooperation, held here at St. Paul's Episcopal Church, Monday.

Mr. Meacham was speaking on the subject, "Making the Press a Constructive Force in Race Relations." He said that "in appointing Miss Virginia Randolph to the board of directors of the state's industrial school for Negro children, Governor George C. Peery has recognized that doctrine. It is one that the newspaper can help along to recognition in the local community."

He cited an achievement in Danville as an outgrowth of an opportunity for Negro leaders there to have a full share in the matter of unemployment relief.

Gain Understanding

In the course of his address, Mr. Meacham said: "What is to be gained by the enlistment of educa-

ted Negroes for service on the boards of social agencies that are dealing with problems in which the welfare of the Negro is so importantly related to the public welfare? The answer, I believe, is an understanding of the Negro and his problem that the most exceptionally gifted of these agencies do not now possess.

"Governor Peery has taken the lead in the recognition of Negro leadership for a specific Negro problem, and I would extend this recognition to fields in which cooperation among the leaders of both races is needed—to the fields of public education and public health, to the commissions that deal with crime and its prevention.

"I believe that we shall most surely and safely learn the secret of happy adjustment by making haste slowly, by proceeding from precept to procept, and I do not think that anything is to be gained by broad generalization and by ex-catnedra pronouncement by newspapers.

Must Bridge Gap

"Some of the problems an dthe injustices that trouble us are perhaps not to be solved in our generation, but I propose that we avail ourselves of the social understanding of the cultured Negro in working on specific social problems, that we bridge the intellectual gap that keeps us from a closer appraisal of the joint social program, and from a force that can do practical work in carrying it on. At Danville we have asked leaders to help us get to the aid of the distressed Negroes of the community.

"In many cities, I fear, the necessities of the situation remained only partly explored because the exclusively white directors of relief work came almost exclusively in contact with members of the Negro race least able to offer anything helpful in the way of diagosis. . . As a newspaperman I propose that we follow Governor Peery's lead and more generally summon to our aid in the field of governmental sociology—if I may use that expression—gifted Negroes who can aid us to see more clearly and practically the social problems of their race. And may I add here that no race can be laid under the charge of inherent or irremedial intellectual inferiority.

Cites White Press

"What the white press of the South can do to promote more constructive race relations has been, I am glad to say, brilliantly illustrated." He then cited the work of Editor Douglas Freeman of Richmond and Louis I. Jaffe of Norfolk and Virginius Dabney of Richmond.

Turning to another phase of his subject, Mr. Meacham said:

"There is much that Virginia newspapers are doing in helping the Negro get elementary fair play among the economic forces about him, but there is much yet to be done. Under the protection of the law, Negroes and their poor white neighbors a little father up the street also, are being systematically victimized by unscrupulous building and loan associations that charge them usurious rates of interest and enormous fees for 'joining the association.' In this state Negroes are paying many thousands of dollars every year into the treasuries of industrial insurance companies for which they receive no protection whatever.

Laws Are Indulgent

"Our insurance laws, like our Virginia banking laws, are very indulgent and permit the operators of such companies to collect premiums in arrears from industrial policyholders by giving them a receipt which very clearly states that the insured is not protected until the premiums are paid in full and a satisfactory physical examination is passed.

"Many Negro industrial policyholders carrying their policies for months without protection and discouraged, finally drop them. Later the agent writes a new policy. This is profitable business for the companies and their agents.

"The southern press can best serve the Negro and the underprivileged of society by becoming increasingly intolerant of the tolerance of state administrations towards ineffective legislation governing banking and insurance and other business peculiarly affected with a public interest....

Is Special Victim

"Needless to say, the man in society with the smallest number of friends at court is the special victim of business practices that are carried on through the loopholes of legislation. The new exploratory technique of journalism which is finding rich rewards in headlines by braving the dust of legislative files is responsible for 'legislative revision' which we see around us in the southern states.

"This process of legislative reform is also one of social reform and is the best possible defense again the 'wild men' of politics who find capital for impossible doctrines at the sources now being visited by reporters.

"Do the white people of the South wish their newspapers to take up the cause of the dispossessed Negro, to help him find a place in which he can labor faithfully and well? I believe that they do...."

During the course of the one-day, three-session conference, which closed with addresses at night by Dr. M. Ashby Jones, of Atlanta, and Professor Isaac Fisher, of Hampton Institute, many interesting and helpful matters were discussed.

Bus Systems Vary

It was pointed out by W. D. Gresham, of the state department of education, that of 63 county training schools for Negroes in the state, 19 have no bus transportation for pupils. Forty-four have. In fifteen counties. colored people operate school busses at their own personal expense. In 21 counties, busses are operated on a basis of joint payment between the parents and the county. In all there are 1,961 school busses carrying colored children in the rural sections.

One of the biggest needs in education in the state, Mr. Gresham, said, was adequate school transportation in the rural sections. The speaker said that in many counties the white people wanted the Negroes to take what taxes they paid which go toward education and with them operate independently what schools they can. This tendency is growing.

Five years ago no school busses were carrying colored students.

J. A. Oliver, speaking on the same subject, said that school transportation for Negroes started in 1921 in Charles City County. He expressed confidence that the situation will improve in the matter of school transportation.

At the afternoon session, Professor William M. Cooper of Hampton Institute, supervisor in the adult educational program of the state, discussed his experiences and the value of the program. He said there had been some indifference and opposition to the program, but many officials and leaders had pushed the projects through in their sections. He told in detail about the subsistence homesteads projects near Newport News. He advocated making the emergency adult education program the forerunner of a permanent phase of public education in the state.

In only one case, he said, was it impossible in his area, to get a class formed. No official turned him down, although one county superintendent who told him he would let him know if he was needed, has not to date communicated further with him.

Arithmetic Popular

Mr. Cooper said the most popular, although a difficult subject, was arithmetic. Inquiring about this among the adult students, he found they wanted to learn arithmetic in order to be sure they were not being cheated in their business relations, including the sale of their farm products and the wages they were supposed to receive.

J. L. B. Buck, another official of the state department of education, gave the following statistics with reference to the emergency education program financed by the federal government:

In the month of March (a peak month), there were 1,284 workers—739 white and slightly over 500 colored workers.

There were 1,100 classes for whites with an enrollment of 27,000 students, and 720 classes for Negroes with 17,700 students. There was one contract bridge class for whites. The instruction ranged down to elementary subjects.

About a half million is allotted to the state per year for the emergency program. In March $41,000 was psent for whites and $21,000 for Negroes.

There were 40 nursery schools, 27 for whites and 13 for colored. In these schools there was a total of 1,200 pupils. He did not state the racial totals.

In these classes there were 760 whites "census illiterates," of whom 202 were taught to read and write. There were 1,831 colored "census illiterates" enrolled, of whom 474 had been taught to read and write, according to the March report. Mr. Buck said it was easier to get classes for illiterates among Negroes than among whites.

He said the expenditures and other factors were equitable, figured on the population ratios of whites and Negroes in the state. There has been a decrease in illiteracy in the state, generally, but some sections are at a standstill, Mr. Buck stated. Hence the need for this type of educational endeavor. He highly lauded the colored workers and supervisors connected with the program.

When questioned on the point by Dr. Arthur Wright, Mr. Buck said that at first some classes for Negroes were taught by white teachers. The state department officially frowned on this, he said, although delegations of Negroes and others by writing "advocated the use of white teachers."

As to salaries, Mr. Buck said the state had placed on the restriction that they not exceed the salary of regular teachers. Some states, he added, had the same salaries for teachers of both races in the emergency program, "and we are now studying this matter in Virginia."

Mr. Buck then had Miss Wilhelmenia Hamlin and Professor D. A. Wilkerson, of Virginia State College, both supervisors in the emergency program, tell further about the adult education program.

Mr. Wilkerson said that the teaching in the emergency classes generally was of an out-dated type, but this was to be expected in view of the nature of the present program. He told of one exceptional teacher who offered his pupils one dollar for every question they could ask him which he couldn't answer in 24 hours. "His encyclopedia so far has stood him in good stead," Mr. Wilkerson commented.

Miss Hamlin found the teachers showing an increased interest in making the program more effective.

Among the other speakers at the day sessions were Dean R. B. Pinchbeck of the University of Richmond, Superintendent H. M. McMannaway, Dr. W. A. Cooper, of Charlotte, who had an exhibit of his paintings on view, Miss Florence Stubbs of the Farmville State Teachers College, George Hardy of Newport News, Dr. Arthur Wright of the Jeanes and Slater Funds, and Dr. Potts of Richmond.

The election of officers was left up to the executive committee by a vote of the conference.

The conference, on the suggestion of Director L. R. Reynolds, decided to take steps to have an appropriate memorial erected to the memory of Archdeacon James S. Russell, founder of St. Paul School, Lawrenceville, and to study the problem of inadequate high school facilities for Negroes in western Virginia.

The Hampton Quartet sang at two of the sessions.

A message from Governor Peery, who was unable to be present, was read at the night session and printed in the official program. Said the governor: "The interracial plan has the confidence of our best people. I am glad to give it my support."

Jones and Fisher Heard

At the night session the Sabbath Glee Club sang and Dr. Isaac Fisher of Hampton Institute and Dr. M. Ashby Jones of Atlanta spoke. Both men hailed the progress made in race relations and urged that no letup be permitted in the efforts to do away with frictions between people of varying racial origins.

"I cherish for the South," said Mr. Fisher, "the day when it will be able to say, 'the Negro has a chance.' I covet this wish not as a Negro but as a man. I long to see the South proud of the Negro."

Dr. Jones assailed the doctrine of "this far shalt thou go and no further." He said the right of everyone was to be at liberty to shape his own personality and destiny. Everyone should have the right to play his life's game unhampered. Men and women are not at their best, he added, when they selfishly think in terms of groups. The loss of kinship turns men to beasts.